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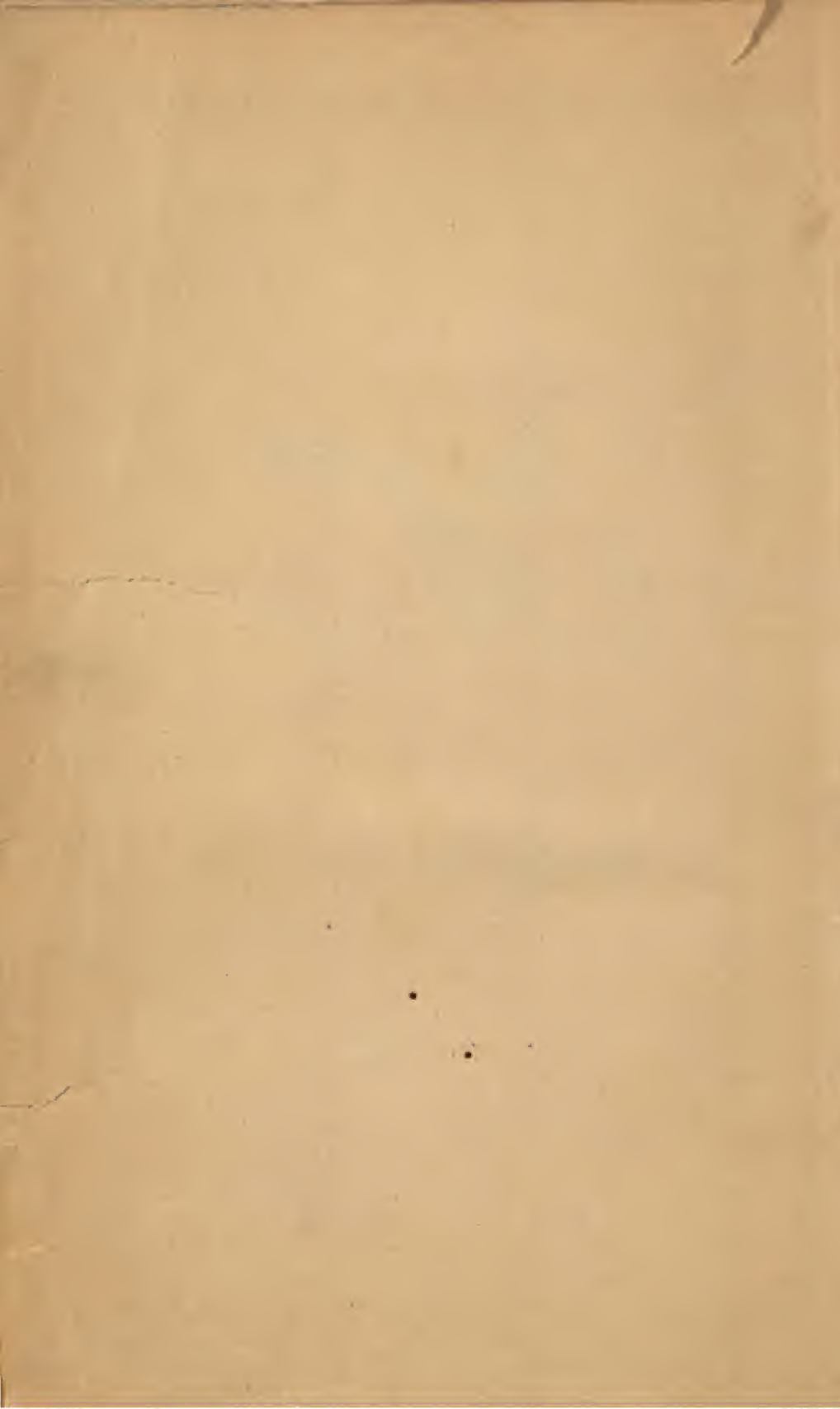
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THE  
JĀTAKA  
TOGETHER WITH ITS COMMENTARY

BEING

TALES OF THE ANTERIOR BIRTHS  
OF  
GOTAMA BUDDHA.

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FOR THE FIRST TIME EDITED IN THE ORIGINAL PALI

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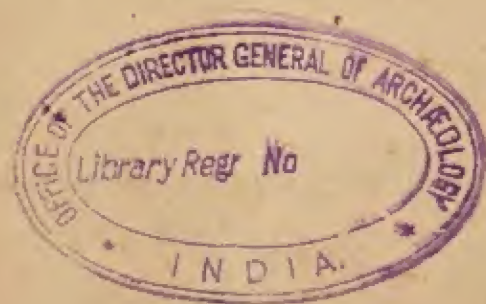
V. FAUSBÖLL.

VOL. VII.

(POSTSCRIPTUM AND INDEX.)

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# INDEX TO THE JĀTAKA

AND ITS COMMENTARY,

CONTAINING

A COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH  
A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX  
OF PARALLEL VERSES.

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BY

DINES ANDERSEN,  
DR. PHIL.

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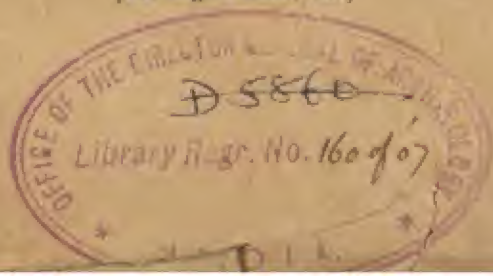


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TO  
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WHO FOR MORE THAN A GENERATION HAS BEEN

AN ILLUSTRIOUS LEADER

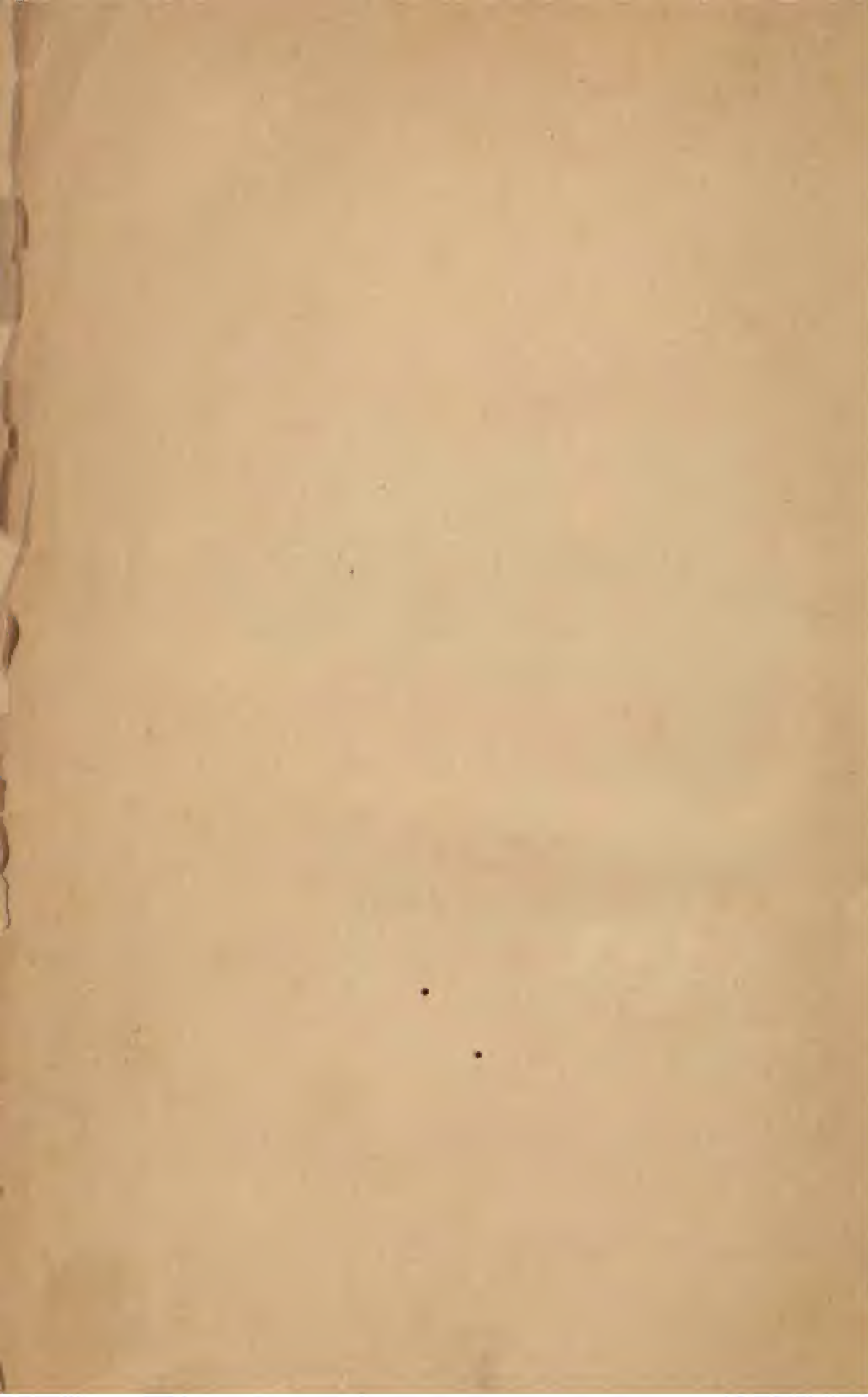
OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND D. ANDERSEN.



# CONTENTS.

	Page
Postscriptum by V. Faushell.....	I - XII.
Preface to the Index.....	XIII - XVII.
I. Index of Proper Names and Titles.....	1 - 185.
II. Alphabetical List of all the introductory Gāthas to the Jātakas	189 - 198.
III. Index of Gāthās or parts of Gāthās which more than once occur in the Jātakas and the Commentary.....	201 - 235.
IV. List of Quotations from other works by the Editor.....	237 - 242.
V. Additions and Corrections.....	243 - 247.



## POSTSCRIPTUM.

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Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

---

What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Buddhism. p. 1, viz. „The Singhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the Jātakas are familiar even to the women“. The second I read in Clough's Singhalese Dictionary under the word Jātaka-



pota where it says: „this book is so sacred amongst the Buddhists that they will offer to it and worship it“. And the third I noticed in the Ceylon Friend 1837 where it says: „The more I think of Buddha, the more I love him“. When we have read the Jātaka through no one will wonder at these sentiments.

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855. The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture-historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861. Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only. Perhaps he thought the undertaking beyond my abilities. Later on he altered his opinion and supported the work. It was however principally the encouragement I, from the very beginning, received from Professor A. Weber that kept up my courage. And when material failed me, it was especially the Rev. Subhūti's untiring perseverance in sending me a paper transcript in parts, and Colonel Duncan's splendid present of a complete Burmese copy of the Jātaka (at the instigation of Missionary C. H. Chard) that made it possible for me to finish my undertaking.

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli, the language was nearly uncultivated. I therefore venture to hope for a mild criticism of this my work.

I. As is well known, a „Jātaka“ in the Jātaka Atthavaṇṇanā consists of four parts, viz. (see Jāt. I <sup>122</sup>/<sub>19</sub>) a) a Paccuppanna-vatthu, an incident from the time of the Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, b) an Atīta-

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view, c) (J. I  $\frac{211}{1}$ ) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. I—13 with „pākaṭam akāsi“, but in all the others with „attham āhāri“ (cf. I.  $\frac{123}{1}$ ). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from I  $\frac{127}{1}$ , and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakatthakathā I  $\frac{22}{2}$ ) may be seen from the postscript of J. 77 which runs as follows:

„Parinibbute pana Bhagavati usabbhā-rukkhādīni tīpi padāni Aṭṭhakatham āropetvā lābūnīti ādīni pañca (for pañca read ca) padāni ekaṁ gātham katvā Ekanipātapāliṁ āropesun ti“, i. e.

„When Bhagavat was dead the Council-bolders put the three padas usabbhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā pañāyam Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Aṭṭhakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Aṭṭhakathā on which it is founded. Thus when it is said in J. I  $\frac{228}{2}$ : pāliyam pana phalam pāpetitī likhantī taṁ vyañjanaṁ Aṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the Aṭṭhakathā“, likewise in II  $\frac{241}{17}$   $\frac{250}{4}$ , VI  $\frac{36}{9}$   $\frac{279}{9}$ ; sometimes Potthakā (IV  $\frac{222}{22}$  V  $\frac{23}{5}$ ) and Pālipotthakā (VI  $\frac{243}{27}$ ) are used, as it seems, with the same meaning as Pāli.



In the *Atītavatthu* we have the oldest element of the *Jātaka*. The tale of the A. V. is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic Saga-works which are also built up on the old lays of the Bards. That G. B. himself is not the author of these verses, is most clearly seen from the later *Jātakas*, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G. B. should have exerted himself to express in poetry and even in old language what he had just said in prose. No, he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks, see f. ex. II  $\frac{387}{2-16}$ , III, 839, IV, 504, V, 514; VI  $\frac{108}{19-20}$ : 220, 28-221, 19; 485, 10-12; 513, 17-26; 548, 1-10, 557, 2-8 etc. Compare this with what I have said in my edition of the *Sutta-Nipāta* p. VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f. ex. *kacci vo kusalaṃ* VI  $\frac{383}{11}$   $\frac{332}{14}$  cfr. *Mahābhārata* (Calcutta edition) XII, 13727; see further VI  $\frac{22}{14}$  foll.  $\frac{43}{13}$   $\frac{46}{22}$   $\frac{54}{27}$   $\frac{578}{5}$   $\frac{570}{29}$   $\frac{502}{9}$ , V  $\frac{224}{28}$   $\frac{232}{16}$  VI  $\frac{23}{9}$ .

That the *Atītavatthu* is the oldest part of the *Jātaka* may be clearly seen from the language of the Pāli Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north-west of India, they being found in the Vedas. A few of them are due to the metre. I shall make a note of the following:

1. A vowel may be made long, f. ex. *āraho* VI  $\frac{184}{17}$   $\frac{180}{16}$ , *anūḍake* VI  $\frac{106}{11}$ , *khaṇāsi* IV  $\frac{40}{10}$ , *seti* III  $\frac{102}{1}$   $\frac{247}{13}$ , *satām iva* III  $\frac{247}{18}$ , *ivā* III  $\frac{230}{12}$ , or short: *attanaṃ* III  $\frac{413}{6}$ , *pāsamba* IV  $\frac{419}{21}$ , *akataññuna dubbhinā* IV  $\frac{31}{28}$ , *vijānabi* VI  $\frac{180}{4}$ , *disva* III  $\frac{208}{27}$   $\frac{420}{2}$ , *pasavetva* VI  $\frac{411}{13}$ , and a half-vowel may be

dissolved: tvaṃ becomes tuvaṃ IV  $\frac{18}{5}$ , datthu — S. dṛṣtvā V  $\frac{240}{7}$  cfr. IV  $\frac{180}{4}$ ; e becomes y: ky-āhaṃ — ke ahaṃ III  $\frac{206}{21}$  and o v or uv: sv-āyaṃ — so ayaṃ V  $\frac{340}{8}$ , kuvidha — ke idha V  $\frac{237}{23}$ .

2. A consonant may be omitted: jaggato for jagganto III  $\frac{150}{10}$ , dakkhissāma for -issāma III  $\frac{69}{7}$ , dukhaṃ for dukkhaṃ II  $\frac{222}{12}$ , or inserted: Añjanaṃvānaṃ III  $\frac{272}{8}$ , varaṃdhanena VI  $\frac{272}{4}$ , also in the sandhi-combination, f. ex. ya-d-esamāna IV  $\frac{347}{10}$ , sattiya-m-api IV  $\frac{416}{20}$ , .. kiṇṇa-m-antare for .. kiṇṇā III  $\frac{222}{11}$ , VI  $\frac{222}{18}$ , na-y-ime IV  $\frac{252}{16}$ , VI  $\frac{62}{18}$ , pāṇa-r-iv' ettha rakkhitā for pāṇā III  $\frac{220}{9}$ , jīva-r-eva for jīvo III  $\frac{264}{17}$ , jalanta-r-iva for jalantaṃ V  $\frac{282}{2}$  yay-ime VI  $\frac{106}{20, 52}$ .
3. Anusvāra may be dropped: mayha for mayhaṃ V  $\frac{22}{4, 31}$ , corāna for corānaṃ I  $\frac{188}{9}$ , together with the preceding a: kākān' asmāka nātināṃ I  $\frac{188}{11}$ , yes' āyaṃ IV  $\frac{252}{17}$ , mayh' etaṃ V  $\frac{240}{7}$ .
4. In the declension of words I mention: kutṭhuṃ va III  $\frac{114}{6}$ , sūciṃ III  $\frac{224}{1}$  cfr. Dhammapada p. 287, māyā — māyāya VI  $\frac{210}{24}$ , pitu sataṃ III  $\frac{284}{24}$ , mātuc ca IV  $\frac{251}{21}$ , bhattur atthe II  $\frac{228}{15}$ , Bārāṇassaṃ for Bārāṇasiyaṃ II  $\frac{228}{14}$  V  $\frac{28}{28}$ , rukkbāse III  $\frac{222}{1}$ , dhanuggahāse V  $\frac{268}{20}$ ; padasā, balasā, kūmasā etc. III  $\frac{207}{10}$ , II  $\frac{60}{9}$ , VI  $\frac{182}{14}$ , are I suppose adverbial forms originating in the Sanskritic -ṣas. Tvaṃmātārā — te mātārā IV  $\frac{28}{7}$ .
5. In the conjugation: nāmi — jānāmi VI  $\frac{62}{28}$ , pūrenti — pūriyanti V  $\frac{220}{10}$ , saṃsaraṃ for saṃsaraṇtā I  $\frac{34}{2, 22, 28}$ , gantā for gantāro V  $\frac{270}{12}$ , bhātha for bhāyatha I  $\frac{26}{24}$ , hañchati IV  $\frac{182}{9}$ , gañchisi, V  $\frac{180}{27}$ , VI  $\frac{62}{11}$ , āgañchuṃ IV  $\frac{251}{18}$ , jānitaye IV  $\frac{262}{9}$ , jagghitāye III  $\frac{226}{10}$ , pucchitāye V  $\frac{187}{9}$ , khādītāye V  $\frac{22}{7}$ , kātave V  $\frac{216}{17}$ , padātave I  $\frac{120}{9}$ , nidhetave III  $\frac{17}{6}$ , gantave IV  $\frac{222}{1}$ , pamuttave IV  $\frac{221}{21}$ , padahitvāna I  $\frac{16}{2}$ , hātūna IV  $\frac{280}{17}$ , paribhuñjīyāna V  $\frac{202}{20}$ , anumodiyānaṃ — anumoditvā V  $\frac{180}{12}$ , adhiyānaṃ V  $\frac{121}{9}$ .
6. Na-kāro upamāne, na — as, like V  $\frac{241}{19}$ . A as affirmative particle: abāpita — hāpita V  $\frac{150}{15}$ , adūsema — dussit' amha

VI <sup>143</sup>/<sub>2</sub>, cfr. S. B. E. X, S. N. XI: apucchasi; accasara  
— atisara IV <sup>6</sup>/<sub>12</sub>, vyavajanti V <sup>27</sup>/<sub>3</sub>.

That the Atitavatthu contains the oldest part of the book, is also clear when we look at the scenes of the tales.

In the Atitavatthu-tales the scene is laid:

- 428 times in Kāsiraṭṭha (Bārāṇasī)
- 25 — in Gandhāraṭṭha (Takkaśilā)
- 9 — in Kururaṭṭha (Kampilla, Indapattanagara, Uttara-  
pañcālanagara)
- 7 — in Magadhaṭṭha (Rājagaha)
- 3 — in Siviraṭṭha (Ariṭṭhapuranagara, Jetuttaranagara)
- 3 — in Kosalaṭṭha (Sāvathī, Sākala)
- twice in Bharuraṭṭha
- twice in Kālīṅgaraṭṭha (Dantapurānagara)
- twice in Vamsaraṭṭha (Kosambī)
- once in Soviraṭṭha (Roruvanagara)
- once in Mahiṃsakaraṭṭha (Sakulanagara)
- once in Mallaraṭṭha (Kusāvati)
- once in Serraraṭṭha
- once in Tambapaṇṇidīpa
- once in Avāntiraṭṭha (Ujjeni)
- once in Videharaṭṭha (Mithilā)
- once in Uttarāpatha
- once in Himavanta (Chaddantadaha)
- once in Kampillaraṭṭha (Uttarapañcālanagara) cfr. Kururaṭṭha  
supra.

In the Paccuppannavatthu-tales the scene is laid:

- 428 times in the Kosala.
- 58 — in the Magadha.
- 4 — in the Sākya.
- 3 — in the Vamsa.
- twice in the Licchavi
- twice in the Malla.
- once in the Sumbha.
- once in the Bhagga.



once in the Kāsi-  
once in the Koliya-  
once in the Videha-

In these two lists the following names are in common:

Kāśiratt̥ha	occurs as the scene of the tale in the P. V. once	in the A. V. 428 times
Magadha-	— —	in the P. V. 58
		in the A. V. 7
Videha-	— —	in the P. V. once
		in the A. V. once
Malla-	— —	in the P. V. twice
		in the A. V. once
Kosala-	— —	in the P. V. 428 times
		in the A. V. 3 times
Vaṃsa-	— —	in the P. V. 3 times
		in the A. V. twice

But the following are only to be found in the P. V.:

Licchavi	twice
Sākiya-	4 times
Sumbha-	once
Bhagga-	once
Koliya-	once

and the following only in the A. V.:

Gandhāra-	25 times
Kuru-	9 times
Sivi-	3 times
Sovira-	once
Mahimsaka-	once
Seriva-	once
Bharu-	twice
Tambapannidīpa	once
Kālīṅga-	twice
Avanti-	once
Uttarāpatha	once
Himavanta	once

That is to say: The tales of the *Atītavatthu* play mostly in the northern and western part of India, and the tales of the *Paccuppannavatthu* principally in the eastern India. In other words: the *Atītavatthu* is the oldest element of the *Jātaka*. This seems especially to be evident from the tales in which the *Takkasilā* is mentioned as a University-town to which young men resorted from *Bārāṇasī* and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under *Takkasilā*).

The *Paccuppannavatthu* and the *Atītavatthu* together with the *Veyyākaraṇa* and the *Samodhāna* then make up the *Jātaka-Atthakathā* (I  $\frac{62}{26}$ ) that was translated into Singhalese with the exception of the verses which were left in the original Pāli; and this Singhalese *Jātaka-Atthakathā* has later been re-translated into Pāli under the name of *Jātakassa Atthavaṇṇanā* or *Jātakass' Atthavaṇṇanā* (see I  $\frac{1}{26}$  ¶, VI  $\frac{504}{2}$ , V  $\frac{412}{4}$ ) which is the *Jātaka* that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the *Atītavatthu* belongs to the old *Jātaka* is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the *Jātakassa Atthavaṇṇanā*, as they do not appear in S which has quite a different Introduction (see vol. IV) and only agrees with C and B from the beginning of p. 2: *Sā paṇāyaṃ Jātakassa Atthavaṇṇanā*. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. *Atthadassin*, *Buddhamitta* and *Buddhadeva* to write it.

II. But who is the Author? To be sure, we are told by the writer of the *Gantha-Vaṃsa* (see *Journal of the P. T. Soc.* 1886 p. 59) that *Buddhaghosa* is the author, but on this you can scarcely rely. It is certain that *Buddhaghosa* has written *Visuddhimagga*, *Sumaṅgalavilāsinī*, *Papañcasūdanī*, *Sā-*

ratthappakāsinī, Manorathapūraṇī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhāmitta who is spoken of in the Introductory Verses of the Jātaka-Atthavaṇṇanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papañcasūdanī, this one being more likely to be identical with the Buddhāmitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha“ and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhāmitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserruse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) — Jātaka-Aṭṭhakathā (I  $\frac{62}{20}$ ) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgītikāraḥ made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavaṇṇanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364. 452. 471. 500. 508. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 530 Kupāla-, 1 (441) to 546 Vi-dhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to



C and B, if, on the whole, a complete copy nowadays exists in Siam.

V. The Buddhist Canon is mentioned in the *Jātaka* under three names: *Tiṇi Piṭakāni*, *Piṭakattaya* and *Tepiṭaka Buddhavacana* (see for these names the Index).

And if we can depend upon the statement in J. II <sup>329</sup>/<sub>12</sub> of the following import:

„Tadā kira pañcasatā brāhmaṇā tiṇṇaṃ vedānaṃ pāragū sāsane pubbaḍḍitvā Tiṇi Piṭakāni uggaḇhitvā mānamadamattā hutvā ‘Sammāsambuddho pi Tiṇi’ eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṃ sante kiṃ tassa ambehi nānākarapaṇ’ ti Buddhupatthānaṃ na gacchanti i. e.

„At that time five hundred Brāhmaṇas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Piṭakas, were seized with the madness of pride and said: „Sammāsambuddha, to be sure, knows the three Piṭakas, but we too know them, in what then consists the difference between him and us“, so thinking they do not go and serve Buddha,

then the *Tiṇi Piṭaka* must have existed at the time of Gotama Buddha, and G. B. would consequently, like his antagonist Devadatta (II <sup>329</sup>/<sub>12</sub>), have been *Tiṇi Piṭaka-dhara*, one who knows the three Piṭakas. Compare with this J. I <sup>119</sup>/<sub>17</sub>, II <sup>329</sup>/<sub>12</sub>: „āvuso Devadatta, Sammāsambuddho tuyhaṃ ācariyo, tvaṃ S-sambuddhaṃ nissāya Tiṇi Piṭakāni uggaḇhi“; and the beginning of the Commentary to *Dhammapada* vv. 19—20: Bahum pi ce ti. Imaṃ dhammadesanaṃ Satthā Jetavane viharanto dve saḥāyake ārabbhā kāthesi. Sāvattvivāsino hi dve kulaputtā naṃ saḥāya (pabāya?) vihāraṃ gantvā Satthu dhammadesanaṃ sutvā kāme pabāya sāsane uraṃ datvā pabbajitā pañcavassāni ācariyapajjhāyānaṃ santike vasitvā Satthāraṃ upasamkamitvā sāsane dhuraṃ pucchitvā vipassanādhuraṃ ca ganthadhuraṃ ca vitthārato sutvā eko tāva „ahaṃ bhante mahallakakāle pabbajito na sakkhissāmi ganthadhuraṃ pūretum vipassanādhuraṃ pana pūressāmi“ yāva ārahattā vipassanaṃ kathāpetvā ghaṭento vāyamanto saha paṭisambhidāhi arabhattaṃ pāpuṇi, itaro „ahaṃ

ganthadhuraṃ pūressāmiti<sup>a</sup> anukkamena Tepiṭakaṃ Buddhavacanaṃ uggāḥitvā gatagatatthāno dhammaṃ kathesi ... „kiṃ pana tumbhehi tassa santike gahitaṃ, kiṃ Di-ghanikāyādisu aññataro nikāyo, Tīsu Piṭakesu ekaṃ piṭakan<sup>a</sup> ti vatvā catuppadikam pi gātham na jānāti etc. Mark further Alwis' quotation from Vibhanga ātuvā in his Introd. to Kachchāyana's Grammar p. V: Saummāsambuddho pi tepiṭakan Buddhavachanan Tanti āropento Māgadhibhāsāyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the Nidānakathā I  $\frac{20}{10}$ , where we are told that the king Vijitāvin mastered the three Piṭakas; likewise from I  $\frac{41}{1}$   $\frac{43}{16}$  and IV  $\frac{27}{7}$ . So it will be understood how we already in the Atītavatthu (II  $\frac{142}{2}$ ) occasionally meet with the formula: appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṃgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895. 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its fore-runners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a paṇṇa or a paṭṭa. An epistle is called paṇṇa, and a letter akkhara. Examples: imaṃ gātham paṇṇe likhītvā II  $\frac{173}{24}$ , IV  $\frac{53}{17}$ ; tena hi likhathā 'ti suvaṇṇapaṭṭe likhāpesi II  $\frac{217}{23}$ , IV  $\frac{7}{20}$   $\frac{463}{16}$ ; jātihī-



gulakena bhittiyā akkharāni likhitvā V  $\frac{116}{9}$   $\frac{487}{24}$ , IV  $\frac{201}{20}$ ; paṇṇā-  
kārena saddhiṃ paṇṇāni paṇiṇṇesu V  $\frac{405}{14}$ ; pāsāne lekhaṃ kha-  
nanto V  $\frac{149}{13}$   $\frac{118}{8}$   $\frac{487}{24}$ .

Lipi that appears in the Inscriptions of Asoka, is not to be found in the Jātaka and is no doubt a loan from the Persians.

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka.

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Finally I have to thank Mr. P. C. Madsen, the compositor, for the care and attention with which he for the space of twenty years has worked at this not very easy task.

Copenhagen 20. February 1897.

V. Fausboll.

## PREFACE.

On beginning this Index to the Jātaka, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far as possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter N. In accordance with the now published edition I have tried to introduce a further denotation as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with \*. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales<sup>1)</sup> or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example: Vol. IV 360,24 we have the following quotation „Atthanipāte Sucirajātake“. There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asadisadānam“, which shortly mentions the subject of the introductory tale. Thereby is found in Atthanipāta Ādittajātake, and attention is directed besides to Jāt. (499), where it is clear the same quotation appears again in the form of „Atthanipāte Sovirajātake“. Neither is there any Sovirajātake, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovirajātake must be the right reading, as Ādittajātake begins just with the words „atthe Soviraratthe“. Sucira must therefore be a misscript for Sovira. Vidhura-jāt. (Cod. B) is doubtless Vidhura-jāt. or another name for Dhūmakārijāt. (413). Here is consequently a confounding of the Atthavattu and the Paccuppannavattu. On the other hand the Birman variation of Sovira IV 401 is Sivira (cfr. III 470 Sivaratthe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccuppannavattu, pointing out the subject of the tale, included in the index, may thus be seen; I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

<sup>1)</sup> The numbers of the tales are always marked with (—).



have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the Jātaka is called after the hero, generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first Gāthā, but in certain cases after the prose beginning. The same methods may be seen in the titles of the Jātakas that are preserved in the Bharhut-Inscriptions. For instance that Mahāummagga-jātaka is called Yavamajhakiyaṃ, agrees very well with our text, that VI 331,1 is as follows: „Mithilāyaṃ . . . pācīnayavamajjhake Sirivaḍḍhako nāma seṭṭhi ahoṣi“. Ruru-jāt. is named after Bo. in the text, but on the Stūpa we find Miga-jāt. after the first Gāthā. Jāt. (62) is, as we know, likewise named on the Stūpa after the opening words in the first Gāthā: yaṃ brāhmaṇo etc. Nacca-jāt. is named after an important occurrence in the tale (the peacock's dance), but the Stūpa has Haṃsa-jāt. after Bo. At the beginning of Bhallāṭiya-jāt. (504) prose and verse are much the same: Bhallāṭiyo nāma ahoṣi rājā; the Stūpa here has Kinnara-jāt. This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the Jātakas have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as Jātakas (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those Gāthās that are to be found repeated in their entire length, but also several recurring parts

of Gāthās, as far as I can make out<sup>1</sup>). Prof. Franke's opinion<sup>2</sup>) of the verses in the Jāt. seems to be confirmed here in several points. A good example of this is given in the verses in Jāt. (262) and (263) which we find in succession vol. IV 471 (cfr. V 451). Still I do not think that we can safely admit a poetical „Ūr-Jātaka“, even if we allow that the prose in the Attitavatthu on the whole shows evidence of editorship. I shall not however enter closer into the question here; what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation, for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that, as it first of all is an index to the present edition, I have, from principle, not voluntarily corrected the text which is given by the editor; the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol. IV 343 speaks of two Theras Mantidatta and Dhannuggahatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs; but instead of Datta the Singhalese text has Utta. This last mentioned name is undoubtedly false, as B has the form Datta, and the signs for „u“ and „da“, in Singhalese might easily be mistaken. In accordance with this I have also understood „mitto“ and „datto“ IV 478,27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol. I p. 230. The Pāli Text (Jāt. I 391,21) has the following: „Sāriputtātthero Nālagāmake jāto varake pari-

<sup>1</sup> I have prepared a complete index of all the verses, but have refrained from printing the whole of it, as it would be too voluminous; still I hope to be able, on another occasion, to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature.

<sup>2</sup> Anzeige von Gurupūjakaumudī, Bezz. Beitr. 1897 p. 291 ff.



nibbāyi“, which is rendered: „The Elder S., who was born in Nāla village, died at Varaka“. Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be „jāto-varake“, as in V 125,21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jāta-bhūmi), and the passage is to be translated thus: „S. died in Nālagāmaka in the same room, he was born in“.

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding „etc.“.

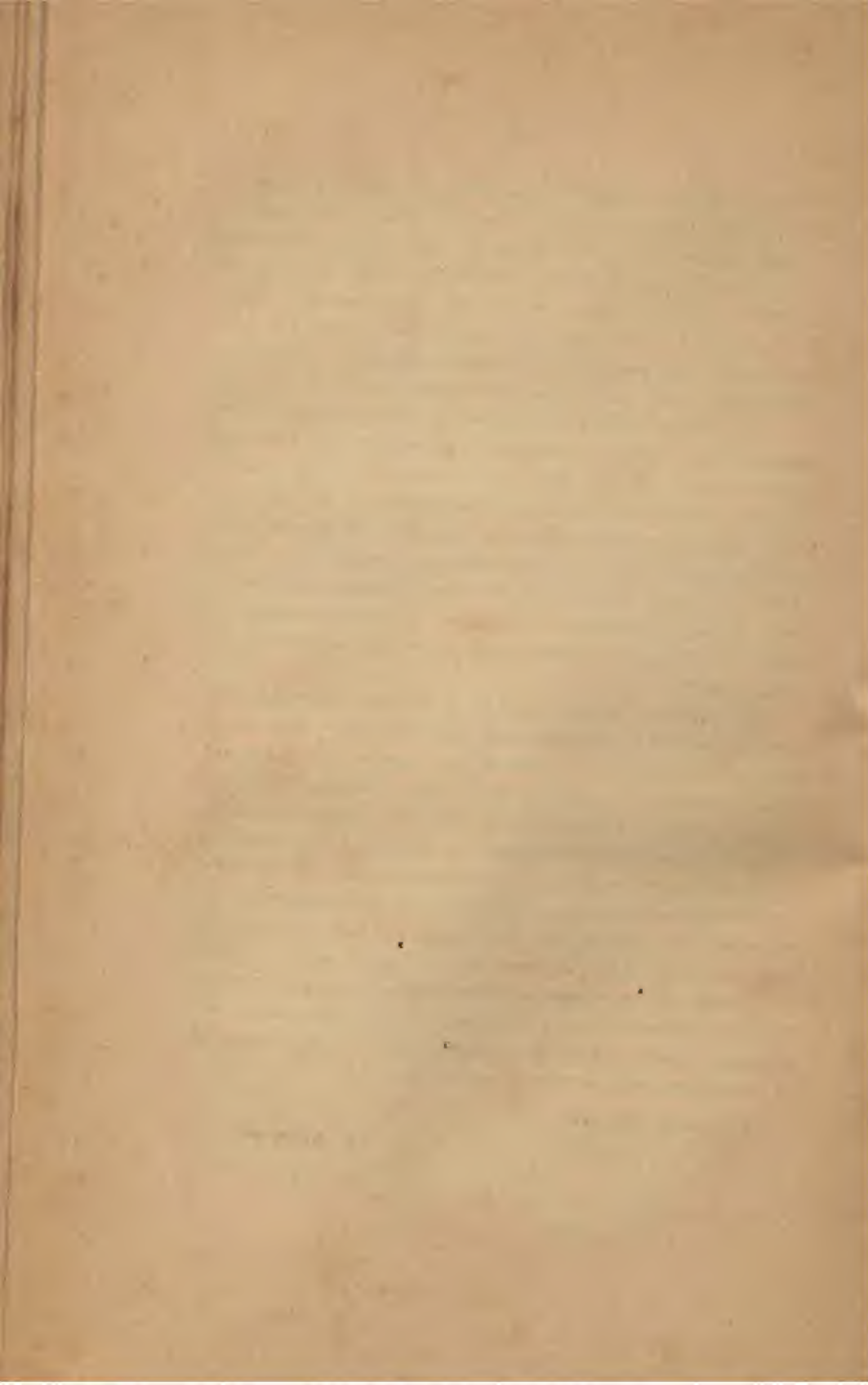
The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

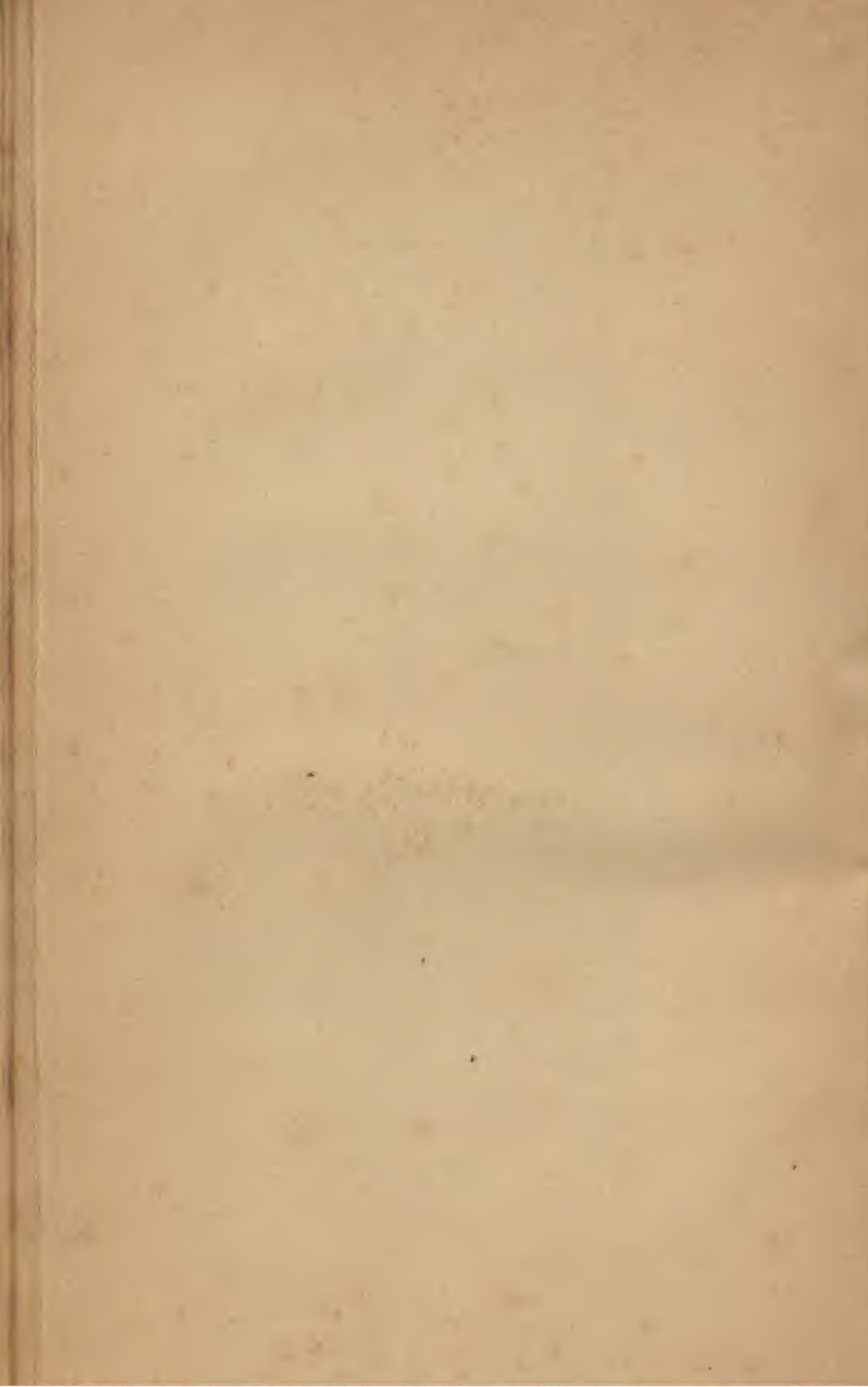


I

INDEX

OF

PROPER NAMES AND TITLES.





# A.

- Akataññu-jātaka (90) I 377—79. — III 196,4.  
 Akaniṭṭhabbhavana III 487,1.  
 akālarāvi bhikkhu I 435,20.  
 Akālarāvi-jātaka (119) I 435—36.  
 Akitti, isi VI 99,29\*.  
 Akitti, brāhmaṇo (— Bodhisatto) N 45,13. IV 237,6\*. 242,24.  
 Akitti-jātaka (480) IV 236—42. — V 241 (30).  
 Akittitittha IV 237,26\*.  
 Akittidvāra, Bārāṇasīyaṃ IV 237,25\*.  
 Akkha-khaṇḍa, Vidhurapaṇḍita-jātaka VI 286,8.  
 aggasāvakā, dve III 191,4.  
 Aggālava (Aggālava), cetiyaṃ Ājāvinagaraṃ nissāya I 160,21.  
 — II 282,15. 25. — III 78,23. 351,23.  
 Aggi Bhagavā I 285,16\*. 494\*,11. 13. 14. 20. 22. 24. Aggideva  
 VI 202,21\* (25. 29).  
 Aggika-jātaka (129) I 461—62.  
 Aggika Bhāradvāja, sigālo I 462\*,8. 17. 21.  
 aggijuhanaṃ II 43,10.  
 Aggidatta, brāhmaṇo pitā Kakusāṇḍha-Buddhassa N 42,25.  
 Aggideva, Devagabbhāya putto pañcama IV 81,6\*.  
 Aggimāla, samuddo IV 139,25\*. Aggimāli IV 140,2\*.  
 Amkura, Devagabbhāya putto dasama IV 81,7\*. 84\*,4. 8.  
 Aṅga, rājā Aṅgaratṭhe IV 454\*,10. 14. 15. 16. 28. — V 316,13\*.  
 — VI 271,29. 272 (9).



- Aṅga, Bārāṇasi-rājā VI 203,14\* (21).
- Aṅga-raṭṭha N 87,18. — II 211\*,J. 15. — IV 454\*,10. 11. 13. —  
V 316,12\*. — VI 256,8\*. 317 (1). — Aṅgā V 317,23\*. —  
VI 274,1\* (5).
- Aṅgati (Aṅgati), rājā Mithilāyaṁ Videharatṭhe VI 220,28\*.  
221,11. 222,16. 223 (5). 229,8. 230,10. 232,31. 233(1). 239 (35).  
241,11. 242,26 (30).
- Aṅgīrasa, tāpaso, isi V 135,24\*. VI 99,29\* (32). — Aṅgīrasa  
Gotama.
- Aṅgīrasa Gotama (isi) V 144,1\*. 145 (7).
- Aṅguttaraṭṭhakathā I 131 (29).
- Aṅgulimāla, thero I 275,30. — III 330,8. — IV 180,22. — V 36,5.  
456,19. 25. 511,19. 20. — VI 329,24 (coro).
- Aṅgulimālasutta-vaggaṇā V 456,20.
- Aciravati, nadī I 418,8. — II 96,5. 366,2. — III 137,8. 228,8.  
— IV 167,3. 21. 168,4.
- Accimukhi (Accimukhi), Bhūridattassa (Bodhisattassa) ve-  
mātikabhaginī VI 190,29\*. 195\*,1. 4. 6. 196,16\*. 219,25.
- Accuta, tāpaso, isi VI 532,2 (7). 9 (10). 12. 540,16\*. 593,26.
- Accuta, setṭhi N 94,16.
- Accutavarāṇadanta, hatthi Bārāṇasiraṇṇo VI 135,26\*.
- Ajapāla, purohitaputto IV 476,8\*. 482,9\*. 491,4.
- Ajapālanigrodha N 16,3. 78,11. 81,5. — I 469,15.
- Ajātasattu, putto Bimbisārassa Magadharaṇṇo I 185,27. 23.  
186,20. 508,10. 510,5. 11. 511,17. — II 237,17. 19. 23. 27.  
239,18. 242,21. 403,16. 17. 19. 21. 404,11. 19. 23. — III 121,17.  
122,7. 215,15. 406,1. 536,24. — IV 343,1—3. 15. 18. 23. 27.  
— V 261,33. 262,30. 277,5. — VI 129,22. — Ajātasattussa  
asantaṭṭhagaho I 508,10. — °pitughātakammaṁ V 261,33. —  
Ajātasattu-mātā II 237,20 (cfr. Kosaladevi).
- Ajita, brāhmaṇo (Bodhisatto) N 35,16.
- Ajita-Kesakambali, ditṭhigatiko V 246,11. Ajitakesakam-  
bala I 509,13.

- Ajjvaka (purisañāma) I 402,27\*. 403,14\*.
- Ajjuna, Devagabbhāya putto sattamo IV 81,7\*.
- Ajjuna, Paṇḍurājanputto V 135,24\*. 143\*,12. 27. — V 424,20.  
426 (10. 31. 36). 427 (15). — Kekakādhīpa V 267,5\*. —  
Ajjunavattbu V 119 (15).
- Ajjuna-rukkha, bodhi Anomadassi-Buddhassa N 36,6.
- Ajjhohāra, mahāmaccho V 462,17\*.
- Añjanadevi, dhītā Devagabbhāya IV 80,21\*. 84,3\*. 88,13\*.  
89,11\*.
- Añjana-pabbata V 133,22\*. 415,23.
- Añjanavana, Saketaṃ nissāya I 308,25. 309,10. — III 270,21\*.
- Añjanavasabha, maṅgalahatthi Dhanañjayassa Koravyarāṇṇo  
II 368,12\*.
- aññatitthiyā (cfr. titthiya-) III 74,19.
- Aññākoṇḍañña-thera N 82,11. (cfr. Koṇḍañña brāhmaṇa).
- aṭṭha varā Visākhāya IV 314,29.
- Aṭṭhaka, rājā V 135,21\*. 137,3\*. 149,30\*. 150 (2). — VI 99,10\*.  
251,14. (27).
- Aṭṭhakathā N 44,1. 66,22. — I 345 (15). 488, (29). — II  
241 (17). 294 (9). 299 (5). 334 (15). 395 (10). — V 95 (7).  
— VI 36 (20). 279 (29). sesaṭṭhakathā N 62,22.
- Aṭṭha-nipāta III 422—482. — I 153,24. — II 113,14. —  
IV 360,24. 401,12.
- Aṭṭhasadda-jātaka (418) III 428—434.
- Aṭṭhāna-jātaka (425) III 474—478.
- Aṭṭhisena, Bārāṇasi-brāhmaṇo (= Bodhisatto) III 352\*,5. 22. 26.  
353 (2. 27). 354 (6). 355,19.
- Aṭṭhisena-jātaka (403) III 351—355.
- Aḍḍhamāsakarāja III 449\*,8. 11. 454,3. — IV 174 (9).
- Aḍḍha-vagga III 211—227.
- Animaṇḍavya, tāpaso (= Maṇḍavya) IV 30\*,18. 24. 37,1.
- Aṇḍabhūta-jātaka (62) I 289—295.
- Atideva, brāhmaṇo (= Bodhisatto) N 35,3.

- Atipapaṇḍita, kūṭavānijo I 404\*, 21. 24—26. 28. 29. 405\*, 1. 7. 9. 11. 15. 16. (18. 19).
- Atimuttaka-susāna, Bārāṇasīyaṃ IV 28, 22\*.
- Atula, nāgarājā (— Bodhisatto) N 34, 20. 41, 12.
- Atula, ambarukkho IV 324\*, 13. 14.
- Attadaṇḍa-sutta V 413, 23. 414, 23.
- Atthakāma-vagga I 234—261.
- atthakusalo putto I 366, 3.
- Atthadassi-thera N 1, 14.
- Atthadassi-Buddha N 38, 27. 39, 9. 19. 44, 8.
- Atthassadvāra-jātaka (84) I 366—367.
- Adīnasattu V 26 (8) — Alīnasattu.
- Adhanapālī (purisanāma) I 403\*, 5. 15.
- Adhamma, devaputto kāmāvacaraloke (— Devadatto) IV 100, 23\*. 101\*, 3. 7—9. 15. 24. 102\*, 6. 9. 11. (16. 26). 103\*, 2. (11. 18. 26. 27). 104, 6. Adhammayāna, ratho Adhammassa IV 101, 19\*. 102 (17).
- Adhogaṅgā II 283, 18\*. 329, 19\*. — V 3, 4\*.
- Anattalakkhaṇa-sutta IV 180, 14. — Anattalakkhaṇa-sutta N 82, 18.
- Ananusociya-jātaka (328) III 92—97.
- Anantarapeyyāla, Vidhuraṇḍita-jātaka VI 304, 10.
- Anabhīrati-jātaka a) (65) I 301—2. — b) (185) II 99—101.
- Anāthapiṇḍika, seṭṭhi Sāvattthiyaṃ, N 77, 5. 92, 14. 93, 10. 94, 5. 7. 23. — I 95, 9. 17. 96, 5. 11. 97, 27. 105 (16). 217, 3. **226**, 22. 229, 20. 230, 27. 231, 13. 24. 248, 13. 251, 21. 252, 3. 268, 22. 25. 364, 3. 4. 14. **377**, 15. 19. 25. 28. 378, 3. **412**, 25. 441, 4. 7. 11. — II 286, 27. 347, 6. 8. 12. 410, 28. 411, 3. 415, 1. 431, 4. 11. — III 119, 1. 4. **128**, 20. 22. 141, 22. 196, 2. 257, 3. 7. 435, 2. 24. 25. — IV 144, 7. 11. 188, 20. 228, 10. 23. 229, 4. 9. 10. — VI 15 (9). — Culla-Anāthapiṇḍika (I 148, 4. — II 287, 1. — III 520, 6. — Anāthapiṇḍikassa dāsi Rohiṇī nāma I 248, 13.



- °dāsī III 435,2. — °picchayamitto I 441,4. — °bhāgi-  
neyyo II 437,4. — °mitto Kāḷakappī nāma I 364,3.  
Aniṭṭhigandha-kumāra, putto Bārāṇasirañño (= Bodhisatto)  
II 329,2\*. 331,0. — IV 469,3\*. 472 (3). 473,0.  
Animisa-cetiya N 77,31.  
Anukevaṭṭa, brāhmaṇo, VI 406,8\*. 407,29\*. 408\*,3. 9. 29.  
409,1. 23.  
Anujjā, bhariyā Vidhurapaṇḍitassa, VI 290,11\* (15).  
Anutṭracārin, udde, III 333\*,19. 25. 334,21\*. 335, (1).  
Anurādha-pura V 254 (21).  
Anuruddha-thera N 30,14. — I 140,7. — II 93,23. 125,8.  
257,10. — III 147,15. 469,21. 494,19. 496,21. — IV 14,21.  
242,24. 288,21. 314,20. 332,22. 360,30. 412,23. 491,4. —  
V 67,24. 151,29. 412,10. 511,22. — VI 95,9. 129,15. 329,17.  
593,27.  
Anuḷā, aggasāvika Kassapa-Buddhassa N 43,23.  
Anusāsika-jātaka (115) I 428—430.  
anusāsika-bhikkhuni I 428,13.  
Anusāsikā, caṇḍā sakupikā I 429\*,17. 22. 430,6.  
Anusissa, tāpaso, jeṭṭhantevāsiko Sārabhaṅgassa (Bodhi-  
sattassa), III 463,19\*. 469,22. — V 133,11\*. 134,3\*. 136,19\*.  
138\*,4. 23. 139,12\*. 140\*,1. 12. 151,30).  
Anūnanāma (= Puṇṇako yakkho) VI 273,30\*.  
Anūpiya, ambavanam N 65,29. — I 140,3.  
Anūpiya, nagaram I 140,2. 9.      •  
anesanā II 82,3.  
Anotatta-daha, mahāsaro Himavante N 50,14. 80,15. — I  
232,6\*. — II 92,26. — III 257\*,22—23. 264,19\*. 379,18\*. — IV  
213,5\*. 368,14\*. 379,20\*. 497 (31). — V 314,30\*. 320,10\*.  
321 (20). 27\*. 324 (13). 392,22\*. 415,25. — VI 432,21\*.  
Anopama, nagaram, Vesabhu-Buddhassa N 42,11.  
Anoma, upatthāko Sobhita-Buddhassa N 35,21. — aggasāvako  
Anomadassi-Buddhassa N 36,5.



- Anoma, nagaraṃ Piyadassi-Buddhassa N 39,3.  
 Anomadassi-Buddha N 35,27. 36,3. 10. 44,6.  
 Anomā, mātā Nārada-Buddhassa N 37,6.  
 Anomā, nadi N 64,12. 20. — IV 119,10.  
 Anta-jātaka (295) II 440—441.  
 Andhakaveṇhu, dāso Devagabbhāya, sāmiko Nandagopāya  
 IV 79,20\*. 81,13\*.  
 Andhakaveṇhu-dāsaputtā, dasa bhātikā puttā Devagabbhāya  
 IV 81\*, 8. 12. — V 18,7\*, 19 (23). — Andhakaveṇhuyo V  
 267,12\*.  
 Andhapura, nagaraṃ I 111,8\*.  
 Apacara — Upacara-rāja (paṭhamakappe) Cetiyaraṭṭhe Sotthi-  
 vatinagare III 454,18\*.  
 apaccavekkhitaparibhogō I 379,7.  
 Appaṇṇaka-jātaka (1) I 95—106. — N 1,8. — IV 282,20.  
 appaṇṇaka-dhammadesanā I 95,6. 104,5. 106,3.  
 Appaṇṇaka-vagga I 95—142.  
 Appanthaka (purisanāma) I 403\*, 11. 16.  
 Aparagoyāna-dīpa VI 279 (8). (cfr. Goyāniyā).  
 Aparappa, gijjho (= Bodhisatto) III 255,9\*. 256,12. 26.  
 aparissāvanako bhikkhu I 198,10—22.  
 Apāyimha-vagga I 360—379.  
 Appacintin, maccho I 427\*, 9. 16. 428,1. 9.  
 Appamādevāda V 66 (23).  
 Abbhantara-jātaka (281) II 392—400. — II 433,5.  
 Abbhantara-vagga II 392—430.  
 Abhaya, upaṭṭhāko Atthadassi-Buddhassa N 39,15.  
 Abhaya-mahārāja II 414 (10).  
 Abhayamkara, hatthi VI 135,26\*.  
 Abhinha-jātaka (27) I 188—190.  
 Abhidhamma-kathā IV 265,19.  
 Abhidhamma-piṭaka N 78,4.  
 Abhihū, aggasāvako Sikhi-Buddhassa N 41,30.

- Abhimārapayojanā I 142,18.  
 amacco Kosalaraṇṇo I 354,16. — II 400,7. — III 168,11.  
 Amata-mahānibbāna N 3,24. — II 130,3. — Amata- ahānib-  
 bāna-taḷāka, Amata-nibbāna-mahātaḷāka N 4,20.  
 Amatañtala-nibbāna N 4,32—33.  
 Amara-nagara N 2,33. 3,2. 6,10.  
 Amaravattī, nagaram N 2,14. 32. 3,15.  
 Amarā-devī, purāpaseṭṭhikulassa dhītā, VI 364\*,10. 24. 365,7\*.  
 366\*,8. 9. 21. 27. 368\*,6. 9. 27. 369\*,25. 30. 372,24\*. 392,22\*.  
 478,12\*.  
 Amarādevī-paṇḥa (112) I 424,19—21.  
 Amitā, aggasāvikā Padumuttara-Buddhassa N 37,22.  
 Amittatāpanā, brāhmaṇa-dhītā, bhariyā Jājakassa VI  
 521,13—14\*. 18\*. 22. 524,30\*. 593,23.  
 Amba-jātaka a) (124) I 449—451. — b) (474) IV 200—207.  
 ambagopaka-thero III 137,3.  
 Ambacora-jātaka (344) III 137—129.  
 Ambaṭṭha (māpavo?) VI 478,17\*. — Ambaṭṭha-kula III  
 413,19\*. 414 (1).  
 Ambhaṭṭhavessā (plur.) IV 363,21\*. 366 (18).  
 ambarasadānaṃ Bimbādevītheriyā II 392,11.  
 Ayakūṭa-jātaka (347) III 145—147.  
 Ayoghara-jātaka (510) IV 491—499.  
 Ayoghara-paṇḍita, putto Brahmāḍattassa Bārāṇasi-araṇṇo  
 (— Bodhisatto) N 45,28. — IV 490,22. 492,12\*. 499,24. —  
 Ayoghara-samāgama VI 30,8.  
 Ayojjhana-nagara IV 82,22\*.  
 Ayyakākāḷaka, go (— Bodhisatto) I 194,10\*. 196,14.  
 Araka, satthā, isi (— Bodhisatto) N 46,5. — II 61,10\*. 62,23.  
 Araka-jātaka (169) II 60—62.  
 Araṇṇajagiri, pabbato Majjhimadesa III 463\*,21. 22. — V  
 134,2\*. — VI 514,3\*. (Āraṇṇara VI 493,20\*. (22).)  
 araṇṇakuṭikā Rājagahaṃ nissāya, Mahāmoggallānassa III  
 33,10. — °Mahākassapassa III 71,6.

- Arañña-jātaka (348) III 147—149.
- Arañña-vagga II 354—392.
- Aratī, dhītā Mārassa N 78,29. — I 469,17.
- Arahāṃ Sugato (= Buddhō) N 79,32.
- Ariṭṭha, putto Dhataratṭhassa nāgarāṇṇo, VI 168\*, 2. 4. 5. 10. 189,22\*. 27. 190\*, 21. 22. 204,28\*. 205\*, 18. 23. 26. 206,2\*. 208,25\*. 210 (9. 25). 212,10\*. 215 (8. 25). 216 (34). — (cfr. Kāpariṭṭha.)
- Ariṭṭhajanaka, putto Mahājanaka-rañño, rājā Mithilāyam, VI 30\*, 21. 23. 32,26\*. 33,26\*. 42,21\*.
- Ariṭṭhapura, nagaraṃ Siviratṭhe IV 401,27\*. — V 210,18\*. 212,26\*. — VI 419 (11). 27\*.
- Arindama, Bārāṇasirājā putto Magadharañño (= Bodhisatto) N 41,25. — III 489 (24) (Arindamaka). — V 247\*, 8. 20. 248,9\*. 249,15\*. 251 (23). 252,12\*. 255,7\*. 261,23.
- Arindama, Kāsirājā V 380,14\*. (19).
- ariyasāvako Kassapabuddhakāle II 111,18\*.
- Aruṇa, khattiyo pitā Sikhi-Buddhassa N 41,29.
- Aruṇarāja (= Assaka-rāja) III 3,24\*. 26. 4 (1).
- Aruṇavatī, nagaraṃ Sikhi-Buddhassa N 41,29.
- Arūpabhava N 55,4.
- Alakkhi V 114 (24).
- Alambusa-jātaka (523) V 152—161. — V 193,11\*.
- Alambusā accharā V 152,28\*. 153,3. (8). 10. 17\*. 26\*. 154,17\*. 30. 157,14\*. 22\*. 28. 159 (8). 20\*. 160,16\*. 20. 161,17.
- alasabhikkhu III 139,21.
- Alāta, amacco Amgatissa rañño (= Devadatto) VI 221,3\*. 32. 222,4. 22. 26. (30). 223 (5). 227,5. (13). 25. 228,17. 19. 233,23. (30—31). 234,30. 32. 235 (7). 237 (15). 255,6. — Alātaka VI 221,16. 230,14.
- Alāra, see: Ālāra.
- Alinacitta, putto Bārāṇasirañño, rājā (= Bodhisatto) II 21,17\*. 22,18\*. 22. 23 (1). 23.



Alīnacitta-jātaka (156) II 17—23.

Alīnasattu-kumāra, putto Jayaddisarañño Uttarapañcālana-  
gare (— Bodhisatto) N 45,22. — V 22,5\*. 26,2. (7). 29,7. (29)  
(Ālīnasatta). 30 (1). 35,5 (Alīnasatta). 36,6.

Avānti-mahārāja, Ujjeniyam IV 390,14\*.

Avānti-ratṭha, Dakkhipāpathe III 463,16\*. — IV 390,14\*.  
397 (27). — V 133,24\*. 318 (6). — Avāntisu IV 397,5\*.

Avavāḍakā, Licchavi-dārikā paribbajikā III 1,14.

Avāriya-jātaka (376) III 228—232.

Avāriya-pitā, nāviko III 230,1\*. 8. (11). — Avāriyā, tassa  
dhītā 230 (11).

Avāriya-vagga III 228—274.

Avidūrenidāna N 47—77. — N 2,1. 9.

Avīci, mahā-nirayo N 70,2. 6. 13. — I 96,21. 232,17\*. 322,4\*.  
366,8. — III 42,20\*. 243 (30) 454,9. 459,30\*. 460 (30) 12\*. 15\*.  
— IV 100,21. 103,2\*. 142,4\*. 158,20. 28. 29. 189,6. 7. 200,7.  
— V 87,18\*. 144,5\*. 145 (28). 271 (12). 502,13\*. — VI  
354,16\*. 398 (32). — Avīci-nirayasantāpa VI 8,20\*.

Asamkiya-jataka (76) I 332—334.

Asadisa-kumāra, putto Bārāṇasirañño (— Bodhisatto) II 87\*,3.  
11. 17. 90\*,6. 16. 91,1. 4. (8). 92,2.

Asadisa-jātaka (181) II 86—92.

asadisa-dānaṃ III 469,25. — IV 360,23. 401,11.

Asadisa-vagga II 86—113.

asaddahanam IV 50,7.

Asanarukkha, bodhi Tissa-Buddhassa N 40,25.

asantapaggaho Ajātasattussa rañño I 508,10.

Asama, aggasāvako Sobhita-Buddhassa N 35,21.

Asamā, mātā Paduma-Buddhassa N 36,24. — aggasāvikā  
Padumuttara-Buddhassa N 37,22.

Asampadāna-jātaka (131) I 465—469.

Asampadāna-vagga I 465—486.

Asātamanta-jātaka (61) I 285—289.

Asātarūpa-jātaka (100) I 407—410.



- Asita Devala (cfr. Devala, Kāḷadevala) III 466,27.  
 Asitañjana, nagaram Uttarāpathe Kāṁsabhoge IV 79,9\*.  
 82,20\*.  
 Asitābhū-jātaka (234) II 229—231.  
 Asitābhū, devī Brahmadattakumārassa II 230\*, 1. 4. 12 231,2\* (7).  
 Asilakkhaṇa-jātaka (126) I 455—58.  
 asilakkhaṇapāṭhaka-brāhmaṇo I 455,6. 23\*.  
 Asitnipāta (XXI) V 333—311. — IV 413,4.  
 Asubhakammikatissa-tthera-vatthu III 534 (28).  
 Asura[gāṇa]ppamaddana (— Sakko) V 139,18\*.  
 Asura-nagara I 204 (6. 9). — °bhavana I 202\*, 12. 13. 203,24\*.  
 Asura-yoni VI 595,27. — Asurādhipa (-rājā) IV 135,31\*. 136, (6).  
 Asurā (pl.) I 202\*, 9. 11. 21. 203\*, 6. 10. (16 17). 29. 204 (6. 8).  
 Asurādhipa (Indo?) V 243,20\*. 245 (23) (cfr. Inda).  
 Asurinda N 66,3. — Asurinda, Vepacittiya I 205,28\*.  
 Asoka, upatthāko Vipassi-Buddhassa N 41,16.  
 Asokā, aggasāvika Maṅgala-Buddhassa N 34,9.  
 Assaka, rājā VI 99,10\*.  
 Assaka, rājā Kāsiraṭṭhe Potalinagare II 155,18\*. 157\*, 12. 13.  
 18. 21. 24. 158,7\*. 14. — Assakarattṭhe Potalinagare III 3\*, 4.  
 16. (27). 4\*, 3. 7. 14. 20. 5\*, 2. 7. 6,7\*. 8 (2). 6\*.  
 Assaka-jātaka (207) II 155—158.  
 Assaka-rattṭha III 3\*, 4. 15. — V 318 (6). — Assakā (pl.) III  
 6,26\*. 7,24\*. 8 (5). — Assakāvanti V 317,24\*. 318, (8).  
 Assakappa, giri VI 125,14. (24).  
 Assaji-thera (Chabbaggiya-bhikkhu) N 82,16. 85,16.  
 Assaji-Punabbasukā, Chabbaggiyānaṁ dve jaṇā Kīṭāgiriṁ  
 upanissāya II 387,12.  
 Assattha, bodhi Gotama-Buddhassa N 16,16.  
 Assapāla, putto purohitassa Esukāriraṇṇo IV 476,5\*. 479,21\*.  
 481,7\*. 491,4.  
 Assapura, nagaram Upacārassa raṇṇo dutiyena puttana mā-  
 pitam, III 460,23\*.

Abigunḍika-jātaka (365) III 197—199.

Ahidīpa (— Kārādīpa) IV 238,10\*.

Ahipāraka, putto senāpatissa Sīvirāṇṇo Ariṭṭhapuranagare,  
senāpati, V 210\*,20. 23. 211,21\*. 212,28\*. 213\*,10. 16. 214,10\*.  
215,1\*. 216\*,2. (10). 34. 218\*,1. 11. (19). 220,23\*. 222\*,3. 11.  
223,2\*. 224 (6. 10. 15. 20. 28). 225 (1). 226 (2. 27). 227 (9).  
14\*. 17.

ahivātakaroga-muttaka II 79,9.

ahetukavāḍi amacco Bārāṇasi-raṇṇo V 228,20—22. 237,7\*.

# Ā.

Ākāsaṅgā I 95,10. — II 65,27. — III 344,5\*. — IV 422,33\*  
(Cod. B.). — V 124,29\*.

āgantukasaṅgaho Kosalaraṇṇo III 400,6.

āgantukaseṭṭhi III 299,3.

āghātabandhanam pathamaṃ Devadattassa Bodhisatte I  
113,11\*.<sup>1</sup>

Ājaṇṇa-jātaka (24) I 182—82.

ājiviko aññatara I 257,3. — ājivikānam micchātapa I 493,17.

Ādāsamukha-kumāra, rājā Bārāṇasiyam (— Bodhisatto) II  
297,14\*. 300,1\*. 305,14\*. 310,11\*. 18.

Ādiecupatṭhāna-jātaka (175) II 72—73.

Āditta-jātaka (424) III 469—474. •

Ādittapariyāya-desanā N 82,32. — IV 180,16.

Ānaka, mutiṅgo II 344,18\*.

Ānanda, khattiyo Padumuttara-Buddhassa pitā N 37,20.

Ānanda-kumāra, vemātikabhātā Maṅgala-Buddhassa N 30,21.

Ānanda-kumāra VI 427\*,22. 23. 463,27\*.

Ānanda-thera I 15,24. 16,13. 124,4. 6. 133,19. 139,29. 140,7.  
153,19. 161,12. 178,9. 181,1. 182,7. 185,23. 188,27. 198,4.  
206,14. 213,5. 289,16. 299,10. 306,23. 315,24. 327,21.

330,5. 7. 332,22. 345,12. 354,12. 365,27. 375,14. **381,3**.  
 382,8. 8. 16. 383,18. 19. 387,19. **391,19**. 20. 420,13. 440,25.  
 443,31. 446,22. 486,27. 496,30. 501,18—20. 508,6. — II 5,8.  
 17,21. **23,27** (-assa sātakasahassapaṭilābho). 24,3. 7. 9. 25,26.  
 30,6. 32,26. 38,18. 40,28. 50,8. 52,17. 65,22. 76,11. 81,27.  
 92,2. 93,23. 95,21. 96,9. 97,27. 99,16. 121,11. 127,8. 134,16.  
 170,15. 16. 175,15. 178,3. 202,20. 209,24. 231,15. 20. 23. 26.  
 257,10. 277,4. 286,8. 291,22. 310,17. 314,19. 318,20. 321,15.  
 393,8. 400,2. 403,9. 415,8. 420,23. 426,27 (-assa aṭṭha-  
 varalābho). 429,19. 436,14. — III 8,17. 13,6. 15,20. 18,11.  
**23,3**. 8. 9. 25,21. 30,14. 33,4. 56,5. 81,23. 100,2. 112,14.  
 121,13. 145,18. 155,5. 170,15. 190,22. 206,10. 232,16. 248,14.  
 274,25. 293,3. **293,7**. 11. 15 (-assa jīvitapariṇāṇa). 298,23.  
 307,21. 321,14. 330,8. 351,18. 355,19. 368,16—18\* (Vede-  
 hatāpaso). 369,24. 375,13. 28. 388,14. 397,3. 402,20. 405,26.  
 27. 434,25. 444,9. 454,3. 469,22. 478,29. 532,5. — IV  
 7,2—6. 14,20. 22,3. 27,23. 36,28. 43,18. 59,12. 69,24. 89,16.  
 95,7. **95,12**. 22 (-ena laddhavarā). 96,12. 15. 100,10—11.  
 113,25. 123,22. 130,18. 157,26. 158,12—13. 186,18. 196,19.  
 199,5. 207,19. 218,27. 228,2. **228,5**. 10. 16. 18. 24 (-ena  
 kataṃ mahābodhipūjā). 229,2. 23. 28. 30. 230,3. 236,16—17.  
 263,4. 264,31. 275,6. 282,14. 304,24. 314,20. 325,13. 368,26.  
 369,12. 13. 374,4. 401,8. 412,23. 413,3. 6. 423,19. 22. 24.  
 430,9. 437,1. — V 20,29. 67,24. 125,16. 151,30. 177,7.  
 192,7. 227,17. 246,12. 312,12. 332,23. **333,3** (-assa jīvita-  
 pariṇāṇa). 335,4. 27. 30. 337,14. 16. 18. 354,1. 3. 382,7.  
 412,10. 456,11. 511,21. — VI 68,21. 95,9. 17. 18. 129,16.  
 219,25. 255,9. 329,17. 478,12\*.

Ānandabodhi II 321,9. 11. 13. — IV 229,20.

Ānanda, giḍḍharājā V 424,3\*. 447,29\*. 32. 450,4\*. 8. 456,3\*.

Ānanda, maccharājā I 207,2\*. — II 352,11\*. — V 462\*,16.

19. 23. 25. 463\*,10. 11. 12. 14. 464,5\*. (21).

Ābhassara-brahmaloka I 406,17\*. — Ābhassarato I 473,9\*. —



- Ābhassaresu I 474,6\*. — III 358,25. — Ābhassarūpago I 474,10\*. (17—18). — Ābhassarā devā VI 55,24\*. (25).
- Āmalaka-rukkha, bodhi Phussa-Buddhassa N 41,5.
- Āyācitabhadda-jātaka (19) I 169.
- āyu Buddhassa N 49,29.
- Āyura, amacco Maddavaraṇṇo Bārāṇasiyaṁ III 337,24\*. 338\*,4. 19. 339\*,9. 16. 341,8\*. 17.
- Ārañjara, giri VI 493,20\*. (22). (cfr. Arañjara).
- Ārāmadūsa(ka)-jātaka a) (46) I 249—251. — b) (268) II 345—347.
- Āruppa-(bhava) I 406,18\*.
- Ālamba, see: Ālambāyana.
- Ālambara, bheri II 344,19\*. — Ālambara-megha II 344,21\*.
- Ālambāyana (Ālambāna), brāhmaṇo VI 179,25\*. 180\*,1. 26. 181\*,4. 13. (16). 182\*,2. 9. 183,20\*. 184,1. 17. 23. 24. 29. 185\*,21—22. 186,19\*. 191\*,7. 10. 12. 16. 20. 30. 192\* (3). 10. 23. 193\*,19. 23. 194\*,8. 21. 196\*,11. 15. 197\*,17. 20. 26. — Ālamba VI 194,7\*.
- Ālavaka, yakkho IV 180,23. — VI 329,24.
- Ālavakā bhikkhū, Ālaviyaṁ nagare II 282,17. 27.
- Ālavī, nagaraṁ I 160,21. — II 282,15. 21. 24. 25 (Ālavī). — III 78,22. 351,22.
- Ālāra, kuṭumbiko Mithilānagare V 164\*,12. 19. 22. 168 (8). — Alāra: V 166,15\*. 167\*,7. 10. (23). 170\*,27. 29. 172,25\*. 173,10. 21. 174,2\*. 175 (25). 176,21\*. 177,7.
- Ālāra Kālāma N 66,34. 81,15.
- Ālīnasatta, see: Alīnasatto.
- Āsaṁka-jātaka (380) III 248—254.
- Āsaṁkā, dhītā Bodhisattassa III 250\*,5. 17. 253,5\*. 254\*,6. 15. (25).
- Āsā, Sakkassa dhītā V 392,21\*. 393,12. 398,18\*. 23. 400\*,9. 29. 401\*,4. 8. 20. 21. (30). 402 (4. 5). 408,16. (19). 409,13. 410,4\*. (9).
- Āsāḷhi-puṇṇamā N 81,23

Āsāvati, latā Cittalatāvane Tāvatiṃsadevaloke III 250,22\*.

251,7. (14).

Āsiṃsa-vagga I 261—284.

## I.

Itivuttaka III 409 (21). (plur.).

Itthi aññatarā II 341,3. — itthiyo pañcasatā surāpāyikā, Visākhāya sahāyikā V 11,5.

Itthi-vagga I 285—315.

Inda III 146,26\*. 515,23\*. 517,20\*. — IV 347\*,10. 18. — V 33,17\*. (21). 115 (1). 158,9. (31). 322,22. 410,24\*. 411 (11. 22). 506,3\*. — VI 125,34. 126,9. 127 (10). 212,11\*. 215 (26. 27). 219 (6). 240,28. 568,8. 571,12. — Indassa gotta VI 500,24. 501 (29). — Indo Vatrabhū V 152,2. — Indo asurādhipo (? cfr. IV 135,31\*. 136 (9)). V 243,20\*. 245 (22—23). — Sakko devānam indo N 80,11—12. — I 204\*,22. 26. — III 146,30\*. — Inda-paṭimā VI 125,31\*. 126 (24). — Indapurohitā VI 127,4. (9). — Indavajira I 354,3\*. — III 146,0\*. — V 92 (11). — Inda-sagotta V 411,19\*. 21. — Inda-sahavyatā V 411,20\*. 412,2 (6). — sa-Indakā devā V 568,10. — Indagopaka-vapnābhā gandhārā VI 500,1\*.

Indapatta, nagaram Kururatthe II 213,3\*. 214 (18). 366,23\*. 368,11\*. — III 400\*,18. 21. 27. — IV 361,4\*. — V 57,7\*. (23). 59,4\*. 67,20\*. 457,3\*. 474,7\*. 484,15\*. 510,26\*. 511,6\*. — VI 255,27\*. 272,32\*. 311,25\*. 323\* (14). 19. (22). 30. 324,2\*, (9).

Indasamānagotta, tāpasō II 41\*,12. 15. 42,11\*. 43,2\*. 6.

Indasamānagotta-jātaka (161) II 41—43.

Indriya-jātaka (423) III 461—469. — I 153,24. 495,19. — II 113,15. 443,4. — III 58,27. 248,18. — V 152,3.

Irandaññi, nāgakaññā (dhūtā Varuṇassa nāgakañño) VI 263,25\*.

264,7\*. 265,23\*. 266\*,14. 17. 21. 267\*,5. 11. (16). 20. 268\* (2).

8. 30. 270,4\*. 304,22\*. 307,10\*. 308,6\*. 323,1\*. 5. 324,31\*.  
 325,33\*. 326\*. (7). 18. 20. 327\*, 3. 4.  
 Illisa, seṭṭhi Bārāṇasiyaṃ I 349,21\*. 350,24\*. 351\*, 4. 5. 17. 23. 25.  
 352,5\*. 353\*, 6. 11. 14. 22. 23. 25. 354,4\*. 7\*. 12.  
 Illisa-jātaka (78) I 345—354.  
 isigili, pabbato V 125,23 (Isigilipassa).  
 Isipatana, (udapāno) Bārāṇasiṃ nissāya N 68,5. 81,26. 86,24.  
 — II 354,6. 17\*. 19\*.  
 Isisiṅga, Bodhisattassa putto, V 152\*, 17. 22. 153,10. (14). 16\*.  
 154,30. 155,1. 4. (7). 157,28. 160,20. 161,18. — V 193,12\*.  
 194,9\*. 195\*, 20. 22. (25). 196,5\*. 10. (15). 201,14\*. 209,18.  
 issarakāraṇavādi amacco V 228,21—23\*. 238,7\*. 241,10\*.

## I.

- Isadhara, pabbato VI 125,13. (19—21).

## U.

- Ukkatṭhā, (nagaraṃ Kosalaratṭhe) II 259,13. 26. 28.  
 ukkaṇṭhita-bhikkhu I 285,4. 289,10. 295,20. 367,24. 499,0.  
 — II 33,3. 127,12. 132,16. 134,19. 184,8. 227,3. 271,5.  
 310,22. 323,14. 328,3. — III 30,18. \*90,16. 187,11. 200,3.  
 265,3. 474,22. 496,25. 514,20. 527,3. — IV 27,25. 104,10.  
 332,27. — V 209,21. 278,3.  
 Ukkala, janapado N 80,17.  
 Ugga, seṭṭhi Koṇāgamana-Buddhassa kāle N 94,19.  
 Uggata, rājā pitā Sujāta-Buddhassa N 38,18.  
 Uggasena, rājā Bārāṇasiyaṃ IV 458,13\*. 464,11. 467,23\*.  
 468,22.  
 Ucchaṅga-jātaka (67) I 306—308.



Ucchiṭṭhabbhatta-jātaka (212) II 167—169.

ucchedavādi amacco V 228\*,21—26. 239,12\*. 241,11\*.

Ujjeni, nagaram Avantiratṭhe II 248\*,23. 28. 250,4\*. — IV  
390\*,14. 15. 19. 397 (27)

Uppanābhi, see: Unnanābhi.

Uta-thera II 403,28. 404,3. 6.

Uttara, aggasāvako Koṇāgamana-Buddhassa N 43,9.

Uttara, aggasāvako Vessabhu-Buddhassa N 42,12.

Uttara, khattiyo pitā Maṅgala-Buddhassa N 34,7.

Uttara, māpavo (Bodhisatto) N 37,31.

Uttara, seṭṭhi Sāvattiyaṃ I 432,26. — Uttara-seṭṭhiputto I  
432,26. 433,3. 5. 22. 25. 434,12. 18.

Uttara, nagaraṃ Maṅgala-Buddhassa N 34,7.

Uttarakuru (janapado) V 316,20\*. — VI 100 (23). — Uttara-  
kurū VI 279 (4).

Uttarapañcāla, nagaraṃ, catutthena puttana Upacarassa rañño  
māpitaṃ, III 461,1\*. — Kampilla-ratṭhe II 213,3\*. — III  
79\*,1. 6. — IV 396 (17). 430,23\*. — V 21,6\*. 98,24\*. — VI  
391,6\*. 392,28\*. 409,25\*. 412 (18). 415,7\*. 417 (2. 5). 419 (12).  
426,20\*. 461,6\*. 466\*,12. 28. 475 (11). — Kururatṭhe IV  
444\*,10. 13.

Uttarapañcāla-rāja IV 392,23\*.

Uttarapañcāla-ratṭha III 379,3\*. — Uttarapañcālā: II 214 (17).  
— III 381 (27). — VI 405,9\*.

Uttaramadhurā, nāgaraṃ Uttarāpathe, IV 79,21\*.

Uttarasālha-nakkhattayoga N 82,9.

Uttarahimavanta II 195 (9). — III 377,23\*. 471,3\*. — IV  
114,16\*. 119,4\*. 328\*,7\*. 24. 367,19\*. 368,2\*. — V 42,19\*. —  
VI 56,9\*. 100 (13). 101 (13).

Uttarā, aggasāvika Koṇāgamana-Buddhassa N 43,10.

Uttarā, aggasāvika Nārada-Buddhassa N 37,7.

Uttarā, brāhmaṇi mātā Koṇāgamana-Buddhassa N 43,8.

Uttarā, mātā Maṅgala-Buddhassa N 34,8.

- Uttarāpatha, janapado II 287,15\*. — IV 79,9\*.  
uttastabhikkhu I 414,23.  
udakakalaho nātakānaṃ Buddhassa I 327,26.  
udakadhārā, dve N 53,6.  
Udakapabbata, Himavante V 38,8\*.  
Udañcāni-jātaka (106) I 416—417.  
Udapānadūsaka-jātaka (271) II 354—355.  
Udaya, aggasāvako Tissa-Buddhassa N 40,24.  
Udaya, rājā Bārāṇasīyaṃ (= Bodhisatto) III 446,9\* (Udaya-  
kumāro). 447,7\*. 449,8\*. 450\*,16. 19. 22 (25). 454,4.  
Udaya-jātaka (458) IV 104—113. — IV 119,27\*.  
Udayabhadda, Kāsīrājā (= Bodhisatto) IV 104\*,22. 25.  
111,15\*. — Udaya: IV 107,8\*. (11). 111,8\* (10). 19\*.  
Udayabhaddā, rājadhītā vemātikabhagīnī Udayabhaddassa IV  
104,25\*. 105\*,9. 12. 19. 22. 112 (17). — Udayā: IV 110 (22).  
111\*,25. 29. 112\*,4. 8.  
Udayin V 456,10. — Udayitthera (= Kāludāyī) N 86,29. 87,8.  
11. — VI 479,5. — (= Lāludāyī) I 123,14. 27. 124,8.  
Udumbara-jātaka (298) II 444—446.  
Udumbara-rukkha, bodhi Koṇāgamana-Buddhassa N 43,10.  
Udumbara-devī, bhariyā Piṅguttarassa VI 348\*,10. 14. 15.  
352,18\*. 355,29\*. 363,23\*. 368,5\*. 384\*,6. 17. 465 (27). 478,19\*.  
Udena, rājā Kosambīyaṃ, III 157,24. 384,3. 5. 9. 385,17\*. —  
IV 375,3 (Udenavaṃsarājā). 375,10. 22. 390,1. 2.  
Udena, upatthāko Tissa-Buddhassa, N 34,27.  
Uddaka Rāmaputta N 66,34. 81,17.  
Uddāla, vātaghātaroḁkho IV 298,8\*. 301 (20).  
Uddālaka, putto Bodhisattassa (Bārāṇasīrañño purohitassa)  
IV 298\*,9. 12. 299\*,4. 10. 22. 300,16\*. 301\*,10. 16. (20). 22.  
302\*,3. 22. 303\*,11. 23. 304\*,16. 18. (24).  
Uddālaka-jātaka (487) IV 297—304. — Uddāla-jātaka: I  
375,18. — II 68,3. — III 232,21.  
Uddha-gaṇḍā II 283,13\*. — VI 427,23\*.

- Unnanābhi (Unnanābhi?), makkaṭako IV 484 (20).  
 Upaka, ājiviko N 81,24.  
 Upakaṁsa, putto Mahākaṁsassa rañño Asitañjane IV 79\*,10.  
 16. 24. 26. 27. 80,4\*.  
 Upakañcana, brāhmaṇaputto bhātā Bodhisattassa IV 305,10\*.  
 306,18\*. 308,11\*.  
 Upakāri, Pañcālanagaraṁ VI 448,10. (15. 16). 450,21\*. 458,13.  
 459,15.  
 Upakāḷa, nirayaṭṭho VI 248,3\*. (6). — Upakāḷa-niraya VI  
 248 (7).  
 Upacara (Apacara), putto Carassa rājā Cetiyaratṭhe Sotthi-  
 vatinagare (paṭhamakappe) III 454,18\*.  
 Upacālā, aggasāvika Phussa-Buddhassa N 41,5.  
 Upajotiya, dovāriko IV 382,13\*. (17).  
 Upajjhāya, dovāriko IV 382,14\*. (18).  
 Upatissa, therō, aggasāvako Gotama-Buddhassa (— Sāriputto)  
 N 15,23. 16,12.  
 Upatissā, aggasāvika Koṇḍañña-Buddhassa N 30,14.  
 Upananda, Sakyaputto therō II 441,5. 15. 18. 23. 24. 442,25.  
 III 332,5. 27. 31. 333,2. 8. 336,18.  
 Uparāmā, aggasāvika Paduma-Buddhassa N 36,28.  
 Upari-gaṇḍā IV 230,28\*. 231,10\*.  
 Uparidevaloka VI 2,8\*.  
 Uparibrahmaloka III 358,27.  
 Uparimaṇḍaka-māta (Sihala-dīpe) VI 30,5. —  
 Uprimaṇḍalaka-malaya (Tambapaṇṇadīpe) IV 490,21.  
 Upavāṇa, Bhagavato anibaddhaupatṭhāko IV 95,14.  
 Upasanta, aggasāvako Atthadassi-Buddhassa N 39,15.  
 Upasanta, upatṭhāko Vessabhu-Buddhassa N 42,13.  
 Upasāgara, putto Mahāsāgarassa rañño Uttaramadhurāyaṁ  
 IV 79\*,22. 24. 80\*,6. 7. 12. 19. 81,17.  
 Upasāḷa, aggasāvako Paduma-Buddhassa N 36,25.  
 Upasāḷha-jātaka (166) II 54—56.



- Upasāḥhaka, brāhmaṇo II 54,10. 55\*,6. 22. 56,1\*.
- Upasena (Vaṇṇantaputta) II 449,16.
- Upasenī, dhītā Candakumārassa (Bodhisattassa) VI 134,28\*.
- Upasonā, aggasāvika Sumana-Buddhassa N 34,27.
- Upālī, therō I 140,5. 6. 148,6. — IV 266,7.
- upāsako I 188,30. 301,15. — III 403,3. — u. Sāvattvivāsi I 299,14. 332,26.
- upāsakā uposathikā, see: uposathikā.
- Upāhana-jātaka (231) II 221—24.
- Upāhana-vagga II 221—42.
- Uposatha, putto Varakalyāṇassa rājā paṭhamakappe II 311,11\*. — III 454,16\*.
- Uposatha-kumāra, Bārāṇasirañño putto, Saṁvarassa bhātā IV 133\*,11. 25. 135\*,2 (24). 27. 136,18.
- Uposathakula (nāgakulam) IV 232,13\*. 234 (11. 13).
- uposathakammaṁ III 444,11. — IV 454,6. — V 1,3. 161,21.
- Uposathakhaṇḍa, Bhūridatta-jātaka VI 170,1.
- uposathikā upāsakā IV 325,17. 355,2. — VI 157,25.
- Uppalavaṇṇā, dutiyasāvika Gotama-Buddhassa N 15,25. 16,14. — I 169,10. 164,24. 196,14. 306,24. 375,14. — II 381,21. — III 168,6. 264,24. 310,10. 324,22. 383,26. 405,14. — IV 22,2. 314,21. 423,19. — V 11,2. 36,5. 125,16. 227,18. 412,9. — VI 29,30. 68,19. 95,9. 157,21. 219,25. 478,11\*. 481,15\*. 593,29.
- Ubbarī, aggamahesi Assakassa Kāsirañño Potalinagare II 155,19\*. 156,24\*. 157\*,5. 7. 10. 12. 158,14.
- Ubbarī, aggamahesi Brahmaḍattakumārassa III 161,14\* (17).
- Ubbato bhaṭṭha-jātaka (139) I 482—484.
- Ummagga--jātaka (— Mahā-ummagga-jātaka 546) I 424,13. 18 (21). — II 76,16. — III 152,8. 341,21. — IV 72,15. 186,24. — V 81,20. 147 (7). — VI 485,16\*.
- Ummadanti, dhītā Tirītavacchassa seṭṭhino Ariṭṭhapure V 210,27\*. 211\*,8. 15. 213\*,1. 13. 214\*,11 (16) 21. 215,28\*.

216,3\*. 217\*2. 8. 9. 23. 24. 218\*,6 (9). 11. 18. 27. 219,6. 9.  
220\*,2. 5. 221\*,15. 18. 23. 26. 222,2\*. 224 (11). 225 (22).  
226 (2). 227,15\*. 18.

Ummadanti-jātaka (527) V 209—227. — I 285,5. — II 115,18.  
uyyānadūsako I 249,21.

uyyānapālaputto aññataro II 345,5.

Uraga-jātaka a) (154) II 12—14. — II 52,21. — b) (354)  
III 162—168.

Uracchadā, Kikissa rañño dhītā VI 481,6\*.

Uruvelakassapa (cfr. Kassapa), Uruvelavāsi jaṭilo Tathā-  
gatena damito N 82,30. 83,7. 8. 10—12. 27. — IV 282,20. —  
VI 220,1. 5—10. 22. 255,4. 10. — Uruvelakassapa-damana  
VI 219,30.

Uruvelā, nagaraṃ N 56,25. 67,2. 68,3. 82,30. 30. 86,25. —  
Uruvelā IV 180,15.

Uruvelā, aggasāvikā Kassapa-Buddhassa N 43,23.

Uḷumkasaddaka, Mahākassapa-therassa paṇṇasālājhāpako  
daharo III 71,24. 26. 72,5.

Uḷumpa, nigamo Sakyānaṃ IV 151,25.

Ulūka-jātaka (270) II 351—354.

Usinnara, rājā (— Usinara) VI 251,16\* (28).

Usinara, rājā Bārāṇasiyaṃ Kassapa-Buddha-kāle IV 181,7\*.  
182,15\*. 183,20\*. — VI 99,10\*.

Uśiraddhaja, pabbato Majjhimadesa N 49,14.

Ussada-niraya III 206,17\*. — IV 3,12\*. 405 (17). 493,24\*. —  
VI 2,6\*. 4,5\*. 112, (26). — Ussadanirayā soḷasa I 168 (17).

## E.

Ekanipāta I 95—511. — II 179,17 (— Jāt. 102). 234,26  
(— Jāt. 68). 429,18 (— Jāt. 86). — III 196,4 (— Jāt. 90).  
— V 446 (16) (— Jāt. 63 [Takkāriya-jāt. 3: Takka-jāt.]). —

- VI 126 (15) (— Jāt. 31). 336 (15) (— I 424,12). 343 (32) (— I 424,17). 365,19\* (— I 424,20). — Ekanipātapāli I 345 (15).  
 Ekappaṇṇa-jātaka (149) I 504—508.  
 Ekapada-jākata (238) II 236—237.  
 Ekabala-raṭṭha VI 390\*,24, 29.  
 Ekarāja-jātaka (303) III 13—15. — N 47,2 (cfr. Cariyā-piṭaka 351).  
 Ekādasanipāta (XI) IV 90—143. — I 136,12 (— Jāt. 462). — II 27,24 (Jāt. 462). II 426,28 (— Jāt. 456). — III 18,3 (— Jāt. 459).  
 Ekūnavisatipaṭṭha (Mahāummagga-jātaka) VI 345,28.  
 Eṇī, nadī III 361 (26). — Eṇikūla III 361,1 (26).  
 Erāpathā — Erāpatha-nāgarājakulaṃ II 145,19\* (22).  
 Erāvaṇa, batthī Sakkassa III 392,5\*. — V 137,17\*. — VI 147,9\* (26). 278,26\* (nāgarājā).  
 Eḷakamāra, Kosalarāṇṇo putto V 424,28. 430 (1).  
 Esukārin, Bārāṇasirājā IV 473,18\*. 475,9\*. 477,11\*. 481,14\* (16). 486,26. 491,2.

# 0.

- okāsa-vilokanaṃ Buddhassa N 49,7.  
 Okkāka, rājā Kusāvatiyaṃ Mallaraṭṭhe V 278,22\*. 280,5\*. 283,12\*. 284,19\*. 285\*,22, 24. — Okkāka-paveṇi V 300 (6).  
 Okkāka-putta V 306\*,22 (23). 27. 307,2\*. — Okkāka-rāja-vaṃsa II 438,17.  
 Oparakkhi (bhariyā Candakumārassa (Bodhisattassa)) VI 148,19\*.  
 omasavāda-sikkhāpadaṃ I 374,30. — v. chabbaggiyānaṃ bhikkhūnaṃ I 191,2.  
 ovādo Kosalarāṇṇo IV 176,2. — V 109,3.  
 Osadha-dāraka, nāmaṃ Bodhisattassa Mahosadhattabhāve N 53,26. — Osadhakumāra VI 332,2\*. See: Mahosadha.



ossatthaviriyo bhikkhu I 106,14. 110,30. 136,11. 178,14.  
181,5. 261,26. 268,8. 272,18. — II 17,25. 335,7. — IV  
130,22.

## K.

- Kaṁsa, rājā — Kāsirājā VI 198,20\* (25).  
Kaṁsa, rājā Bārāṇasiggaho (— Kosālarājā, Jāt. 51) II 403,2  
(4). — V 112,13\* (15).  
Kaṁsa, putto Mahākamsassa Asitañjana-nagare IV 79\*,10. 16. 27.  
Kaṁsa-bhoga, Uttarāpathe IV 79\*,9. 12. 26.  
Kaṁsa-vamsa IV 79,13\*.  
Kakaṇṭaka-jātaka (170) II 63,1—3.  
Kakaṇṭaka-vagga I 487—511.  
Kakudha-Kaccāyana [— Pakudha-Kaccāyana], dīṭṭhigatiko  
I 509,13. — V 246,11 (var. lect.).  
Kakusandha-Buddha N 42,18—19. 24. 30. 43,12. 44,10. 94,16.  
Kakkaṭa-jātaka (267) II 341—345.  
Kakkara-jātaka (var. lect. Kukkura-j.) (209) II 160—162.  
Kakkāro (var. lect. Kakkaro-, Takkaro-) (326) III 86—90.  
Kaccāna (Kasāna), thero (— Kaccāyana, Mahā-Kaccāyana)  
II 381,22. — III 469,21.  
Kaccāna (— Puṇṇaka), see: Kaccāyana.  
Kaccāni, sassū kālakaṇṇī III 425,18\* (21). 426,5\*. 427,16\*. —  
Kaccānagottā III 428 (1) (cfr. Kātiyāni).  
Kaccāni-jātaka (417) III 422—428.  
Kaccāni-vagga III 422—82.  
Kaccāyana (Mahā-Kaccāyana), thero V 151,29 (cfr. Kaccāna).  
Kaccāyana (— Puṇṇaka) VI 273,29\*. — Kaccāna VI 283,11\*.  
286,3\*. 301,28. 327,17\*. — Kātiyāna VI 299,22\*. 306,4\* (19).  
308,20\*.  
Kacchapa-jātaka a) (178) II 79—81. — b) (215) II 175—  
178. — c) (273) II 359—361.

- Kajaṅgala, nigamo Majjhimadesa puratthimadisāya N 49.8.
- Kajaṅgalā, nagaraṃ III 226\*,17 (20). 23 (— Bārāṇasī). —  
IV 310,14\*. 311 (14. 27).
- Kaṇcana-guhā, Himavantapadesa I 491\*,17. 18. 24. 492\*,5. 20.  
29. 31. — II 6\*,9. 13. 17. 9,3\*. 176,6\* (Cittakūṭapabbatatale).  
396,16\*. — IV 484 (19). — V 37,11\*. 38\*,25—26. 316,21\*.  
357,4\*. 368 (30). 381,13\*. 392,28\*.
- Kaṇcanadevi, dhītā Bārāṇasirañño, bhaginī Bodhisatassa  
IV 305\*,12. 25. 311 (14).
- Kaṇcanapattī, paṇṇasālā Jotirasa-tāpasassa II 399,10\*.
- Kaṇcana-pabbata N 34,19. — Himavante II 396,27\*. 397,15\*.  
399,9\*. — V 415,22. — Uttarahimavantapasse VI 101 (18).  
— Kaṇcana-pabbatā VI 100,4\* (17).
- Kaṇcanakkhandha-jātaka (56) I 276—278.
- Kaṇcanamāla-setacchattam Sakkassa V 386,3\*.
- Kaṭṭakandhakāra, vihāro (?) Tambapaṇṇadīpe (Sīhaladīpe)  
IV 490,21. — VI 30,4.
- Kaṭṭahaka, dāso (vikatthiko) I 451,22\*. 452\*,18. 24. 453\*,11. 15.  
22. 25. 27. 454\*,7. 17 (20). 29. 455,2.
- Kaṭṭahaka-jātaka (125) I 451—455. — I 458,16.
- Kaṭṭhavāhanarāja, Bārāṇasiyam (— Bodhisatto) I 136,3\*. 7.  
— IV 148,7.
- Kaṭṭhahāri-jātaka (7) I 133—136. — IV 148,7.
- Kaṇavera-jātaka (318) III 58—63. — III 436,11\*. — V  
446 (13).
- Kaṇikārarukkha, bodhi Siddhattha-Buddhassa, N 40,10.
- Kaṇḍari, rājā Bārāṇasiyam V 437,25. 440,12 (16—17).
- Kaṇḍari-jātaka (341) III 132,18—20. — V 437,25—440,20.
- Kaṇḍina-jātaka (13) I 153—156.
- Kaṇṇapenna, nadī Mahimsakaratthe Saṃkhaṇḍadahaṭṭha nikkhantā V 162\*,8. 14. 163,5\*. 168 (11). — Kaṇṇapenna-daha  
V 168 (5).

Kannamunḍaka, daho Himavante V 415,24. — Kannamunḍa II 104,9\*.

Kaṇha (cfr. Kaṇhāyanagotta). — Vāsudevarājā IV 84,22\* (25). 86\*,10. 22. — VI 421,20\*.

Kaṇha, sunakho, see: Mahākaṇha.

Kaṇha, brāhmaṇakumāro, isi (— Bodhisatto) IV 7,6. 12\*, 9\* 4. 16. 11,3\*. 13\*,12. 22. 14,21.

Kaṇha, see: Kaṇhadīpāyana.

Kaṇha-jātaka a) (29) I 193—196. — b) (440) IV 6—14.

Kaṇhadīpāyana, tāpaso (— Bodhisatto) IV 29,27\*. 31,34\*. 37,1. — IV 83,8\*. 87,17\*. — V 114 (12). 267,12\*. 273 (5—6). — Kaṇha IV 33,9\* (13—25). — Dīpāyana IV 28\*,17. 22. 29\*,17. 24. 30\*,1. 10. 23. 33\*,6. 10 (16).

Kaṇhadīpāyana-jātaka (444) IV 27—37.

Kaṇhā, see: Kaṇhājina.

Kaṇhā, dveṇṇikā (dhītā Kosalarāñño ca Kāsirañño ca), pañca-patikā (pañcasu Paṇḍurājaputtesu paṭibaddhacittā ahoṣi) V 424,16. 426 (8. 9. 15).

Kaṇhāgotamakā, Kaṇhāgotamaka-nāgarājakulaṃ II 145 (30 24).

Kaṇhājina, dhītā Vessantarassa N 77,13. — VI 487,3\*. 509,24 (26). 29. 513,3. 533,8. 544,21. 545,21. 547,14. 16. 550 (1. 4). 12. 14. 16. 18. 553,34. 554,9\*. 12. 556,19 (28). 557,32. 559,9. 12. 15. 19. 23. 25. 27. 561,18. 563,11. 14. 17. 565,7. 570,18. 574,16. 576 (7). 11. 577,9 (11). 583,19\*. 585,10. 589,2 (7). 593,23. — Kaṇhā VI 546,15\*. 548,7. 553,13. 17. 19. 21. 23. 25. 27.

Kaṇhāyanagotta (— Vāsudeva) IV 84 (25). — VI 421 (21).

Kanthaka, asso Buddhassa N 54,7. 62,5. 6. 24. 26. 63,7. 8. 10. 12. 33. 64,25. 28. 65,22. 27. — IV 119,18. — Kanthako nāma devaputto hutvā Tāvatisabbhavane nibbatti N 65,26. — Kanthaka-nivattana-cetiyaṭṭhānaṃ N 63,32.

Kandagala(ka), sakugo (— Devadatto) II 162\*,20. 23. 25. 163,7\*. 164,8\*. 12.



Kandagalaka-jātaka (210) II 162—164.

Kandhaka, see: Khandhaka.

Kannamunḍa-daha, see: Kaṇṇamunḍaka.

Kapallapūva, thānaṃ pabbhāraṇṭe Jetavanaṃ nissāya, I 348,31.

Kapi-jātaka a) (250) II 268—270. — b) (404) III 355—358.

Kapila, brāhmaṇo purohito Upacarassa Cetiyarañño (= Bodhisatto) III 454\*,23—24. 455,2\*. 457,16\*. 461,12. — Kapilātāpasa V 273 (7) (= isi V 267,14\*).\*

Kapilavatthu, nagaraṃ Gotama-Buddhassa, Sākiyaratṭhe N 15,22. 49,20 (Kapilavatthuka). 50,3. 52,11. 54,10—11. 87,14—16. 89,6. — I 208,9. — IV 6,26. 145,2. 147,5. 152,15. — V 412,16. 22. 29. 413,32. 415,15. — VI 479,2. 6. — Kapila N 16,1. — Kapilapura N 91,17. — II 97,7—8. — IV 50,8. 282,17. — V 415,4. — Kapilavatthu-gamaṇaṃ Buddhassa N 89,6. — IV 282,21.

Kapota-jātaka a) (42) I 241—244. — b) (375) III 224—227.

Kappa, brāhmaṇa-kumāro (māgavo), isi (= Bodhisatto) III 142,30\*. 143\*,16. 17. 27. 28. 144\*,6. 9 (12). 16 (18). 25. 145,18. — III 361,10. 362 (21. 25. 28). 363,17.

kappahalāhalaṃ N 47,22. 48,5.

Kappāsiya-vanasaṇḍa, Uruvelaṃ nissāya N 82,27.

Kampilla — Kampillarājakumāra (Alloasatta) V 34,5\* (?).

Kampilla-nagara II 214 (17) (Uttarapañcāla-raṭṭhe). — III 379,3\*. 381 (26). — V 35,5. — Kampillīya-pura VI 433,15 (16).

Kampilla-raṭṭha (cfr. Uttarapañcāla) III 79,1\* (Kampillaka). — IV 396 (17). — V 21,6\*. 34 (10). 98,24\*. — VI 391,6\*. 433 (16). — Kampillīya-r. VI 464,8\* (12).

Kambalassatarā, nāgā Sinerupāde VI 165,4\* (6).

Kambojaka-raṭṭha IV 465 (7). — V 446 (28). — Kambojakā assatarā IV 464,4\*. — Kambojakā — Kambojaratṭhavāsino VI 208,30\*. 210 (28).

- Kammāsadamma (var. lect. Kammāsadhamma), nigamo Kuru-  
ratthe V 511,15\*.
- Kayanibbinda-jātaka, see: Kāyavicchinda.
- Karaṇḍaka, assamapadaṃ IV 95,1\*.
- Karaṇḍaka-jātaka (— Samugga-jāt. 436) V 455, (2).
- Karaṇḍu (var. lect. Karaṇḍaka, Karakaṇḍa, Karakaṇḍaṃka),  
rājā Dantapurāṇagare Kālīṅgaratthe III 376,12\*. 381,16\* (24).
- Karambiya-paṭṭana V 75,13\*. — Karambiya-acelo (vāṇijo)  
V 75,20\*. — Kārambiyo acelo V 86,1.
- Karavīka, pabbato VI 125,15 (18. 18).
- Kalaṇḍuka, dāso Bārāṇasissetṭhino I 458,17. 20. 22. 459\*, 1. 5.  
6. 11 (20). 21. 459,20.
- Kalaṇḍuka-jātaka (127) I 458—459.
- kalaha, udakakalaho nātakāṇaṃ Buddhassa I 327,26. — kā-  
koluka-kalaho II 351,17.
- Kalābu, Kāsirājā (— Devadatto) III 39,13\*. 40,2\*. 43,12. —  
V 135,22\*. 143,12\* (17). 144 5\*. 145 (28—29).
- Kalāyamuttī-jātaka (176) II 74—76.
- Kalārajanaka, putto Nimiraṇṇo VI 129,12\*.
- Kaliṅga, see: Kālīṅga.
- Kalyāṇa, putto Vararojassa, rājā paṭhamakappe II 311,10\*.  
— III 454,15\*.
- Kalyāṇadhamma-jātaka (171) II 63—65.
- Kalyāṇadhamma-vagga II 63—86.
- Kalyāṇī, nadi Tambapaṇṇidīpe II 128,16\*.
- Kalyāṇī (— Janapada-K.?) IV 422<sup>bis</sup> 11.
- Kaviṭṭha-vana, Godhāvaritīre V 132\*, 4. 7. — Kaviṭṭha(ka)-  
assamapadaṃ V 132,22\*. 133\*, 12. 26. — Kaviṭṭhaka-assamaṃ  
Sakkadattiyam III 463\*, 7. 11. — Kaviṭṭha-ārāmo V 115 (5).
- Kasmira-rattha III 365,2\*. 378,8\*.
- Kassapa, isi VI 99,29\*.
- Kassapa (Lomasa-Kassapa), purohitaputto (— Bodhisatto)

III 514,28\*. 515,2\*. 517\*,21. 25. 518\*,19. 23. 519,11\* (cfr. Lomasa-Kassapa).

Kassapa, brāhmaṇo tāpaso, pitā Nāradaśsa (— Bodhisatto)

IV 221,25\*. 222 (1).

Kassapa, — Akittipaṇḍito (Bodhisatto) IV 240\*,10. 23. 241\*,1. 2. 10. 11. 22.

Kassapa, māṇavo (— Bodhisatto), Piyadassi-Buddhassa kāle N 38,30.

Kassapa, pitā Isisiṅgassa, mahāsi (— Bodhisatto) V 157,16\*. 159,28\*. — Kassapagotta 157 (19).

Kassapa, brāhmaṇo tāpaso, pitā Bodhisattassa III 38,4\* (12).

Kassapa-Buddha N 42,19. 43,14. 27. 44,10. 16. 65,11. 90,5. 94,20. — I 116,17. 413,27. 236,28\*. 240,1\*. 363,8 — II

111,18\*. 255,8\*. 256,4\*. — III 474 (9). — IV 1,9\*. 181\*,7—8.

311 (26). — V 212,9\*. 476,13\*. 477,8\*. 479 (22). 483,6\*.

484,8\*. 488\*,6. 19. — VI 117 (26). 118 (28). 119 (26).

120 (27). 121 (24). 122 (26). 123,34. 124,22. 227 (13).

228 (25). 481,4\*.

Kassapa, therō (— Mahākassapo) II 17,21. 381,24. — III 71,4.

72,29. 73,1. 90,11. 469,21. 514,16. 543,6. — IV 69,24.

314,10. 332,23. 491,3. — V 67,25. 151,28. 177,8. 192,6.

412,10. 511,21. — VI 95,9. 157,22. — Mahākassapa II

93,22. 282,21. — IV 180,17. 390,6.

Kassapa — Uruvelakassapa N 83,12. — VI 220,6. 10.

Kassapa — Kumārakassapa I 148,25. \*

Kassapa — Nārada-tāpasa VI 58,9\*. (15).

Kassapa, see: Nārada Kassapa.

Kassapa, see: Purāṇa-Kassapa. \*

Kassapa, Kassapagotta, — Guṇo ājiviko VI 222,24. 223 (10).

224,19. 225,19. 227,5. 25. 228,21. 229 (7). 22\*. 233,6.

235,35 (26).

Kassapamandiya-jātaka (312) III 36—39.

Kāka-jātaka a) (146) I 484—486. — b) (146) I 497—499.



- c) (395) III 314—316 (— Jāt. (42) I 242—244). —  
 Kākajāt.-Navanipāte I 241,28. — II 318,24 (— Kākātaj. (395)  
 Chanipāte & Cakkavākajāt. (434) Navanipāte).  
 Kākāti, devī, aggamahesī Bārāṇasiraṇṇo (Bodhisattassa), Na-  
 ṭakuverena pāpaṃ akāsi III 90,25°. 91\*,3. 15. (19). — bhariyā  
 Venateyyassa (cfr. Sussondijāt. Nr. 360) V 424,28.  
 Kākāti-jātaka (327) III 90—92. — V 428 (30). cfr. Jāt. 360.  
 Kākaneru (pabbato) VI 204,14°. 212,20°.  
 Kākola-niraya VI 247,1°.  
 kākolūka-kalaho II 351,17.  
 Kāṇamātā, upāsikā Sāvattthiyaṃ I 477,7. 12. 24. 26. 31. 478,2.  
 480,0. — Kāṇā, tassā dbhīā I 477,0. 11. 18. 21. 22. — Kāṇa-  
 mātā-sikkhāpadaṃ I 477,0.  
 Kāṇāritṭha (— Aritṭha) VI 168,16°. 190,18°. 197,12°. 200\*,15.  
 21. 201,6°. 219,20.  
 Kātiyāna, see: Kaccāna.  
 Kātiyāni (— Kaccāni) III 427,8°. 25.  
 Kāpilāni, therī 289,15.  
 \* Kāma-jātaka (467) IV 167—175 — II 212,14.  
 Kāmanīta-jātaka (228) II 212—216.  
 kāmanīta-brāhmaṇo II 212,12.  
 Kāmaṇilāpa-jātaka (297) II 443—444.  
 Kāmasutta IV 168,13.  
 Kāyaviccinda-jātaka (v. l. Kayanibbinda) (293) II 436  
 —438.  
 •  
 Kāraṇḍiya (Kāraṇḍika), māṇavo (— Bodhisatto) III 171,20°.  
 172\*,9. 28. 173,21°. 174,2. — Kāraṇḍiko 173,17°.  
 Kāraṇḍiya-jātaka (356) III 170—174.  
 Kāradīpa (— Abhidīpa), Nāgadīpa-samīpe IV 238,9—10°.  
 Kārāyana — Dīgha-Kārāyana IV 151,28—30.  
 Kāḷa, therō Kosalajanapade I 165,1. 2. 4. 166,2.  
 Kāḷa, nāgarājā N 70,18. 21. 72,13. — Mahā-Kāḷa N 72,10.  
 Kāḷa (nirayapālo) VI 248,3\* (6). — Kāḷa-niraya VI 248 (7).

- Kāla-pabbata (Himavante) VI 255,24. 264 (27). 265,15\*.  
303 (7. 9) (cfr. Kālāgiri).
- Kāla, migo, putto Bodhisattassa † (— Devadatto) I 143,13\*.  
144\*, 1. 14. 21. 145 (3). 11.
- Kāla (Kāla), senāpati, see: Kālahatthi.
- Kālaka, senāpati Yasapāṇi-rañño Bārāṇasiyaṁ (— Devadatto)  
II 186,20\*. 187,18\*. 188,13\*. 189\*, 2. 16. 23. 196,3\*. 9.
- Kālakaṇḍjakā asurā: I 389,19 (Kālakaṇḍjaka-asura-yoni). —  
Kalakaṇḍjakā, pl. N 44,33.
- Kālakaṇṇī (Kālakaṇṇī), mitto Anāthapiṇḍikassa I 364,5. 9. 12.  
365,2. — mitto Bodhisattassa I 365,3—16\*. 27. — Dhītā Virū-  
pakkha-mahārājassa Cātummahārājika-devaloke III 257,20\*.  
258\*, 5. 21. 259\*, 10. 12. 261,8\*. — Kālī III 259\*, 12. 20. 261,2\*.  
Kālakaṇṇī — alakkhī IV 378,12\*.
- Kālakaṇṇī-jātaka (83) I 364—365. — Kālakaṇṇī-vatthu I  
441,10.
- Kālacampā-nagara (Kāla-), Aṅgaratṭhe VI 31\*, 23. 30. 42,19\*.  
256,8\*. 274 (5). 317 (1) (cfr. Campā).
- Kāladevala, tāpaso, kulūpako Suddhodana-mahārājassa N  
54,15. 67,23. 88,22. — VI 479,23.
- Kāladevala, isi Avantiratṭhe Dakkhināpathe, jeṭṭhantevāsiko  
Sārabbhaṅgassa (Bodhisattassa) III 463\*, 13. 21. 464\*, 2. 8.  
466,11\*. 469,30. — V 133\*, 11. 24. — Asita Devala III 466,27  
— Devala III 466,25. 467 (1). — V 151,29.
- Kālābāhu, makkato (— Devadatto) III 96\*, 3. 9. 99\*, 15. 20. 100,2.  
Kālābāhu-jātaka (329) III 97—100.
- Kālamattiya-aṭavi IV 82,15\*. — Kālamattika- IV 88,15\*.
- Kālavalli-maṇḍapa, Tambapaṇḍīpe IV 490,23.
- kāla-vilokanaṁ Buddhassa N 48,24.
- Kālaavela, vihāro (?) Sihalaḍḍīpe VI 30,6.
- Kālasilā, Isigili-passe V 125,23. 126,7.
- Kālasutta, nirayo V 266,13\*. 267,23\*. 268,6\*. 270 (28).  
272 (3).

Kālasena, rājā Ayojjha-nagare IV 82,32\*.

Kālahatthi (Kālahatthi), senāpati manussamañsakhādaka-  
rañño Bārāṇasīyaṃ V 460,1\*. 461\*,4. 21. 462 (3). 11\*. 464,4\*.  
465,1\*. 466,4\*. 468\*,9. 14. 469 (11). 18\*. 470,27\*. 508\*,23. 31.  
509\*,3. 12. 510 (3). 511,20. — Kāla (Kāḷa) V 461,25.  
462,1 (3). 465,6\*. 468,20\*.

Kālāgiri (Himavante) VI 302,28. 304,20\* (29). 309,37\*.  
326,23\* (cfr. Kāḷa-pabbata).

Kālāgiri-khaṇḍa, (Vidhurapaṇḍita-jātake) VI 314,23.

Kālāma, see: Ālāra Kālāma N 66,34.

Kālīkarakkhiya, isi VI 99,28\*.

Kālīkā, see: Kālī.

Kālīṅga-raṭṭha (Kālīṅga) II 367,16\*. — 381,15\*. — III 3,3\* (26).  
376,12\*. 540,12\*. 542 (6). — IV 230,6\*. — V 144 (24). —  
VI 487,5\*. 490 (17). 521\*,8. 14. 522 (18). — Kālīṅga 574,3\*.  
581 (31). — Kālīṅgā III 6,25\*. 381,16\* (24). 541,18\*. 542,5.  
— VI 521,21. 522 (18) (Kālīṅgā).

Kālīṅga-rāja, Dantapura-nagare Kālīṅgaratṭhe II 367,17\*.  
369,17\* (22). 370,2. 6. 381,12\*. — III 3\*,3. 5. 20 (27). 4\*,9.  
17. 20. 5\*,2. 3. 7. 12. 24. 6\*,4. 9. 12. 15. 17. 18. 21. 22. 23. 8 (3).  
6-7\*. 18. — IV 230,6\*. — V 135,20\*. 137,4\*. 149,31\*. —  
Kālīṅga, rājā Kālīṅgaratṭhe putto Cullakālīṅgassa IV 231,23\*.  
232,23. 233,9\*. 12. 24. 234,29. 235,8. 14\*. 236,0. 17. — Kā-  
līṅgakumāra — Cullakālīṅga IV 230,28\*. 231\*,7. 19.

Kālīṅgabodhi-jātaka (479) IV 228-236. — II 321,10.

Kālīṅgabhāradvāja, purohito Kālīṅga-rañño (= Bodhisatto)  
IV 232,10\*. 233,12. 234 (17). 25\* (28). 235,14\*. 236,18.  
— Kālīṅga-brāhmaṇo IV 235,19.

Kālī — Kālakaṇṇī.

Kālī, gaṇikā Bārāṇasīyaṃ IV 248\*,20. 21. 249\*,3. 17. — Kālīkā  
249,35\*.

Kāḷudāyīn, amacco Suddhodanassa N 54,6. 86,13. 15. 88,4.  
— IV 314,24.



- Kāvinda, dhammānusāsako Vedeha-rañño VI 330,5°. 343 (15).  
 354,2°. 368,20°. 369,11°. 380,17°. 383,12°. 387°, 21. 24.  
 388,1°. 441,19°. 478,17°.
- Kāvīrapaṭṭhana, Damiḷaraṭṭhe IV 238,6°.
- Kāsayo (Kāsiyā, cfr. Kāsiyo) — Kāsiaraṭṭha-vāsino II 402,9°.
- Kāsāva-jātaka (221) II 196—199.
- Kāsāva-vagga II 196—221.
- Kāsi, nagaram Phussa-Buddhassa N 41,3.
- Kāsi -- Kāsi-araṭṭha IV 113,2°. — V 51,15°.
- Kāsi-kuttama- VI 49,7°. 50,28°.
- Kāsi-gāma(ka) (Kāsika-, Kāsaka-) II 57,15°. 68,8°. 70,8°.  
 173,26°. 203,24°. 387,26°. 394,8°. — III 45,10°. 59,2.  
 248,26°. 310,21°. 510,21. — IV 44,30°. 114,24°. 115°, 1. 8.  
 224,18°. — V 68,4°. — Kāsi-gāma, nahānamūlaṃ dhītu Bimbi-  
 sārarañño II 237,18. 404,20. nahānacuppanamūlaṃ II 403,15. 19.  
 nahāniyamūlaṃ IV 342,17.
- Kāsi-gāmaka (Kāsi-gāmaka-vāsika), adj., K. mānavako II  
 221,18°.
- Kāsi-nigama (Kāsi-gāma) III 36,29°. 308,10°. 388,28°.  
 467,6. — IV 22,14°.
- Kāsi-pura, — Bārāṇasī V 54,23. 56,1. — VI 165 (30).
- Kāsi-araṭṭha (Kāsika-) I 98,8°. 107,20°. 120,11°. 124,10°.  
 127,16°. 169,11°. 238,27°. 245,4°. 247,10°. 262,19°. 303,28°.  
 357,14°. 361,19°. 478,6°. 495,25°. — II 15,21°. 70,10°. 72,9°.  
 85,18°. 101,21°. 103,2°. 131,13°. 134,23°. 145,8°. 149,4°.  
 155,18°. 165,5°. 167,23°. 246,25°. 257,25. 269,6°. 314,24°.  
 359,7°. 402 (23). 411,10°. — III 42 (9). 93,22°. 142,20°.  
 213,20°. 267,21°. 281,18°. 292,18°. 304°, 8. 10. 21. 391,16.  
 406,24. 527,15°. — IV 28,16°. 50,20°. 100 (8). 113 (9).  
 114,1°. 115,28°. 137 (7). 220,12°. 370,7°. 377,22°. 476,11°.  
 488,30°. — V 12,1°. 41°, 6. 8. 152,9°. 193,18°. 227,25°. —  
 VI 3,18°. 118 (28). 138 (5). 177,22°. 462 (21). — Kāsi IV

- 113,3\*. — Kāsi-rajja III 153,8\*. — VI 198 (26). — Kāsi-Kosala III 32,2\*.
- Kāsi-rāja N 46,19. — III 39,13\*. 43,2. 4. 12. — IV 94,18\*. 96,27\*. 99 (23). 104,18\*. 462,3. 464,29. 30. 465,2. 22. 469,2\*. 492,26\*. — V 90,5\*. 135,22\*. 252,12\*. 260,8\*. 371,15. 377, (13). 14\*. 19. 379,30\*. 380,34. 381,8. 425 (27). 427 (17). 457,8\*. — VI 1,10\*. 2,10\*. 3,18\*. 7,10\*. 11,2\*. 12,15\*. 13,18\*. 21,18\*. 29,14\*. 82\*, 3. 5. 87,10\*. 88,25\*. 89,28. 196\*, 19. 31. 198 (25). — Kāsissa rājā V 51,16\*. — Kāsi-pati IV 99,9\*. 100 (3). — V 113,6\*. 114 (30). 131,6\*. 373,16\*. 375,23\*. 376,3\*. — Kāsi-vaddhano (-vaddhano) IV 462,3. 464,24. — VI 82,3\*. 88,25\*. — Kāsīnaṃ raṭṭha-vaddhano (-vaddhano) IV 94,14\*. 225,23\*. 227,21. — V 68,28. 264,23. 265,27. — Kāsīnaṃ rājā VI 77,28\*. 85,19\*. — Kāsīrājadhītā VI 198 (26). Kāsiputto (Kāsīrājadhītāya putto — Bhūridatto) VI 175,7\* (10).
- Kāsika, adj. Kāsika-vattham I 355,20. — Kāsikam (— Kāsika-vattham) VI 151,10\* (20). 450,25\*. — Kāsikāni vatthāni IV 352,35\*. — Kāsika-sucivattha- (— Kāsīyāni sucīni vatthāni) VI 144\*, 23—27. 145 (9). 154\*, 1—5. — Kāsika-vilepanam I 355,30.
- Kāsiyāni (vatthāni) VI 500,11\*. 506,20. 510,6.
- Kāsiyo — Kāsīraṭṭhavāsino V 377,6 (11). — VI 165,21\* (31) (Kāsīnaṃ). — VI 462,17\* (31). 464,25\* (Kāsīsu).
- Kimsukopama-jātaka (248) II 265—266.
- Kimsukopama-suttanta II 265,3.
- Kiki, rājā Kassapadasabalassa kāle VI 481\*, 4. 10.
- Kimchanda-jātaka (511) V 1—11.
- Kitavāsa, rājā Bārāṇasīyam II 194,22\* (24). 195 (17).
- Kinnarā devī, bhariyā Kaṇḍari-raṇṇo Bārāṇasīyam V 437,29. 33. 438,30. 33. 439,7. 440,7. 12 (16. 17).
- Kimpakka-jātaka (85) I 367—369.
- Kimbila, therō I 140,6.
- Kimbilā, nagaram (Kassapabuddhakāle) VI 121,13 (24).

kilesaniggaho I 501,3. — III 18,3. 208,6. 375,17. 397,6.  
— IV 113,20.

Kilesamāra (cfr. Namuci) V 455 (11). — VI 46 (12).

Kisavaccha, isi, jeṭṭhantevāsiko Sārabhaṅgassa (Bodhisat-  
tassa), uyyāne Daṇḍakiraṇṇo Kumbhavatīnagaraṃ nissāya  
III 463,18\*. 469,22. — V 133\*,11. 27. 134\*,5. 9. 135\*,6. 25.  
136\*,13. 14. 143,19\*. 151,30. — VI 99,29\*. Vaccha Kisa:  
V 150,24. 267,7\*.

Kisāgotamī, therī N 60,27. 61,10. — III 543,5.

Kiṭṭāgiri II 387,12.

Kiḷanakhanda, Bhūridattajātaka VI 186,17.

Kukku-jātaka (396) III 317—321.

Kukku-vagga III 317—363.

Kukkuṭa-jātaka a) (383) III 265—67. — b) (448) IV 55—  
59 (var. lect. Kukkuha-jātaka).

Kukkura-jātaka (22) I 175—178 (cfr. Kakkara-jāt.).

Kukkula-niraya V 114 (9). 143,21\*. 144 (13).

Kukkuha-jātaka, see: Kukkuṭa-jātaka (448).

Kuṭikāra-sikkhāpadaṃ II 282,16. — III 78,23. 351,23.

Kuṭidūsaka-jātaka (321) III 71—74.

Kuṭidūsaka-vagga III 71—102.

Kuṭumbiko (kuṭumbiyo) II 236,3. 337,11. — III 56,9. 66,20.  
106,21. — IV 369,2.

Kuṭumbiyaputtatissa-thera I 316,4. 28. 317,9. 13. 20.

Kuṇāla, sakunārājā (= Bodhisatto) V 416,39\*. 417\*,2. 4. 6. 8.

10. 12. 15. 19. 21. 22. 27. 419 (5). 421\*,13. 14. 17. 19—22. 24. 25.

422\*,6. 7. 9. 11. 16. 423 (4. 5. 7. 12). 24\*. 33\*. 424,8\*. 15. 427

(15). 428 (31). 430 (7). 440,10. 443,32. 444,23. 447,29\*. 33.

451 (7). 456,10.

Kuṇāla-kathā V 415,12.

✓ Kuṇāla-jātaka (536) V 412—456. — I 208,11. 327,30 (cfr.

V 412—16). — III 91,4\* (cfr. Jāt. 360). 132,20 (cfr. V 437—

440). — IV 144,3 (cfr. V 444—45). 207,23 (cfr. V 412—16).



- Kuṇāla-daha, Himavantapadese V 412,14. 415,25. 419 (22. 24).  
 Kuṇāla-dhammadesanā V 415,11.  
 Kuṇḍakakucchisindhava-jātaka (254) II 286—291.  
 Kuṇḍakakumāra, brāhmaṇo (= Bodhisatto) III 39,15\*.  
 Kuṇḍakapūva-jātaka (109) I 422—424.  
 Kuṇḍadhāna-vana, Kuṇḍiyanagaraṃ nissāya I 407,20.  
 Kuṇḍalini, sālikā-sakuna-dhītā V 111,1\*. 116\*,1. 3. 5 (8. 9).  
 120\*,1. 3. 5. 15 (18). 125,16. — Kuṇḍalini-paṇḥo V 120,7\*.  
 Kuṇḍali(?) VI 478,19\*.  
 Kuṇḍiya-nagara I 407,19.  
 Kuddāla-jātaka (70) I 311—315.  
 Kuddāla(ka)-paṇḍita, paṇḍika-putto (= Bodhisatto) N 46,5.  
 — I 312,23\*. 314\*,22. 27. 30. 315,9\*. 14\*. 25. — Kuddāla-  
 samāgama IV 490,24. — VI 30,7.  
 Kuntani-jātaka (343) III 134—136.  
 kuntanisakuṇikā, Kosalarāṇḥo gehe III 134,14.  
 Kuṇḍālī, gadrabbī II 338,24\*. 340,17.  
 Kumārakassapa, therō I 148,26. 30. 32. 149,6. 153,14. 19.  
 — Kassapa 148,25. — -assa mātā I 145,16.  
 Kumārapabba, Vessantara-jātaka VI 555,32.  
 kumārikā aññatarā Jetavane II 224,20. 229,7.  
 Kumbha-jātaka (512) V 11—20.  
 Kumbha-vagga II 431—451.  
 Kumbhakāra-jātaka (408) III 375—383.  
 Kumbhavatī, nagaraṃ Daṇḍakiraṇḥo vijite III 463,18\*. — V  
 29 (10). 134,1\*.  
 Kumbhīra, yakkho VI 272 (27).  
 Kumbhīla-jātaka (224). II 206. — II 206 (14) — Vānarinda-  
 jātaka (57).  
 Kummāsapiṇḍa-jātaka (415) III 405—414. — III 451,25\*  
 (cfr. III 410). — V 88,7.  
 Kuraṅgavi, dhītā Bārāṇasiraṇḥo V 424,28. 429 (19).  
 430 (2. 5. 7).

Kurayo, see: Kuruyo.

Kuraraghariya-Soṇaṭṭhara VI 15 (12).

Kurukhetta-vāsf rājā (Janasandho) VI 291,11.

Kuruṅgamiga-jātaka a) (21) I 173—174. — b) (206) II 152—155.

Kuruṅgamiga-vagga I 173—198.

Kurudhamma (pañcasilāni) II 367\*,2 10. 371\*,18. 23 372\*,1. 3. 4. 5. 18. 22. 373\*,5. 6. 18. 374\*,1. 5. 12. 17. 21. 375\*,10. 12. 376\*,4. 6. 26. 377\*,1. 21. 23. 378,11\*. 379\*,4. 22. 24. 380,2\*. 381,14\*.

Kurudhamma-jātaka (276) II 365—381.

Kuruyo (var. lect. Kurayo) — Kururaṭṭhaṃ II 214,9\* (16. 18). — VI 278,16\*. 279 (3). 322,27\*. 323,11. 325,16\*. — Kurūnaṃ amacco VI 284,16\*. — Kurūnaṃ (Kurūnaṃ) katto-seṭṭho (Dhanañjayo) VI 306,22\* (32). 309,8. 313,22\*. 319,21\*. 323,7. 23\*. 29\*. 325,2. — Kurūnaṃ raṭṭhaṃ VI 284 (20). — Kurūnaṃ (Kurūnaṃ) rājā (Dhanañjayo) IV 450,4\*. — VI 260\*,16. 22. 282,16\*. — Kurūnaṃ sabhā VI 272,33\*. 273 (8). Kururaṭṭha II 214 (18). 366,23\*. — III 400,18\*. — IV 361,4\*. 444,10\*. — V 57,7\* (24). 457,3\*. 474,7\*. 484,15\*. — VI 255,17\*. 273 (23). 322 (20). 329,11\*.

Kururāja II 381,26 (— Bodhisatto). — VI 260 (25). 282,16\*. kula-vilokanaṃ Buddhassa N 49,21.

kuladhītā ekā, Sāvatthiyaṃ III 182,8.

Kulavaddhana, seṭṭhi V 185\*,1. 9. 12. \*192,6.

Kulāvaka-jātaka (31) I 198—206. — VI 126 (15).

Kulāvaka-vagga I 198—234.

Kuvera VI 201,25\*. 307,6\*. 325,29\*. — Vessavana Kuvera 269,2\*. — VI 269,2\*. 270 (8). 271,9.

Kusa-kumāra, putto Okkākassa rañño (— Bodhisatto) V 282,1\*.

284,24\* — Kusarājā V 285\*,27—28. 287,11\*. 288\*,3. 6.

290,23\*. 291\*,30. 22. 294\*,24. 27. 30. 295,1\*. 296 (17). 21\*.

300 (8). 11\*. 21\*. 307,11\*. 308,1—2\*. 12 (13). 310,7\* (25)

- 312,13. 455 (4). — VI 340 (8). 383,22\*. 388 (9). — Kusa  
V 293,24\*. 296\*, 4. 25. 298,13\*. 304,18\*. 305\*, 15. 17. 21. 25.  
310,7\*. 11. 12. 15. 17. — Kusanarinda V 298 (15). 299 (26).  
305 (2). 12\*. 311 (13). 18. 20. 23.  
Kusa-jātaka (531) V 278—312. — IV 27,26. 104,11. 304,28.  
— VI 1,13\*.  
Kusa-rāja, see: Kusakumāra.  
Kusarāja-kula V 305 (9).  
Kusanāḷi-jātaka (121) I 441—443. — IV 77 (17).  
Kusanāḷi-vagga I 441—465.  
Kusamāli, samuddo IV 140,23\*. — Nilavaṇṇa-kusamāla IV  
140,16\*.  
Kusāvatī, nagaram Mallaratthe (— Kusinārā), rājadhānī Ma-  
hāsudassanassa I 392,6\*. — rājadhānī Okkākassa V 278,22\*.  
285\*, 5. 14. 293,24\*. 294 (2). 8\*. 296 (11). 297\*, 16. 21. 311,23. 24.  
— Kusāvatīrājakula V 305 (6).  
Kusinārā, nagaram I 391,23. — IV 148,11. 151,20.  
Kuhaka-jātaka (89) I 375—377.  
kuhaka-bhikkhu I 375,18. 460,3. 461,25. 480,13. — II 68,9.  
72,7. 233,24. 268,23. — III 84,9. 115,11. 232,20. 267,15.  
— IV 297,23.  
Kūṭadanta, brāhmaṇo VI 329,23.  
kūṭavāṇijo, Sāvatthiyam I 404,3. — II 181,3. 423,16.  
Kūṭavāṇija-jātaka a) (98) I 404—405. — b) (218) II 181—184.  
Kūṭāgārasālā, Vesālīm upanissāya II 5,11. 262,8.  
Keka-rājadhānī, Mahimsakaratthe V 145 (9) (cfr. Kekaya).  
Keka-rāja VI 280 (29).  
Kekaka, nagaram II 213,9\* (— Kekaya-rājadhānī).  
Kekakā (pl.) — Kekaya-ratṭham II 214,9\* (16. 19). — VI  
280,24\* (29). 281 (39). — Kekakādhīpo (Ajjuno) V 267,5\*  
— Kekarattṭhādhipati 273 (2—3).  
Kekaya-ratṭha II 214 (19).  
Kekaya-rājadhānī, Kekayaratthe II 214 (20) cfr. Keka.



- Ketakavana, Naḷakapāṇagāmaṃ upanissāya Kosalesu I 170,4.  
 Ketumatī, nadī (Himavante) VI 518,12. 519,21\*.  
 Ketumatī-pura VI 594,11.  
 Kebukā, nadī III 91,22\* (24). 92,2\*.  
 Kelavāhā, see: Telavāhā.  
 Kelāsa, pabbato V 53 (26). — Kelāsakūṭa I 321,23\*. — V 39,11.  
 52,17\*. — Kelāsa-sadiso VI 490,12\*. 515,22.  
 Keḷisīla-jātaka (202) II 142—144.  
 keḷisīlakā bhikkhū II 447,3. — III 310,14.  
 Kevaṭṭa, brāhmaṇo Uṭtarapañcala-nagare VI 391,7\*. 392\*,14.  
 16. 28. 393\*,3. 8. 10. 12. 19. 23. 394,2\*. 395\*,13. 26. 400,23\*.  
 401,27\*. 402\*,11. 12. 403\*,8. 18. 20. 22. 29. 404\*,2. 12. 13.  
 405\*,4. 6. 15. 18. 406,1\*. 407,13\*. 408,16\*. 409\*,20. 27.  
 411\*,19. 25. 29. 412\*,2. 6. 413\*,1. 13. 414\*,4. 5. 11. 415,16\*.  
 (30). 416 (32). 417 (22). 419 (1. 2. 8). 424,26\*. 430,15\*. 438 (16).  
 452,1\* (7—11). 461\*,8. 14. 478,15\*. — Kosiyagotta (Kosiya)  
 VI 418,17. 419 (8).  
 Kesava, tāpaso Himavante III 143\*, 3. 6. 7. 12. 16. 23. 144,8\*.  
 (11. 13). 14\*. 145,6\*. 15\*. 18. 362 (20). 363,17. — Kesī III  
 144,9\* (11). 362 (25).  
 Kesava, — Vāsudevarājā IV 84,24\* (29). 85,3. 23\*.  
 Kesava-jātaka (346) III 141—145.  
 Kesi, assataro VI 135,28\*.  
 Kesinī, bhariyā Candakumārassa (— Bo.) VI 134,31\*.  
 Kesī, see: Kesava, tāpaso.  
 Kokanada, pāsādo Bodhirājakumārassa III 157,26.  
 Kokanadā (-a?), viṇā V 281,14\*. 290,4\*.  
 Kokālika, bhikkhū I 431,18. 17. 432,20. 22. 491,6. — II 65,28.  
 66,1. 8. 22. 23. 67,23. 25. 108,10. 13. 109,14. 18. 110,27. 175,19.  
 20. 178,2. 356,3. 4. 10. 14. 358,22. 438,15. 16. 20. 21. 24.  
 440,2. 441,2. — III 102,11. 104,14. 112,21. — IV 166,26.  
 242,28—30. 243,14. 20. 21. 24. 27. 244,2. 3. 22. 23. 30. 245,2.  
 8. 11. 14. 255,10. 11.

- Kokālika-jātaka (331) III 102—104.  
 Kokālika-raṭṭha II 356,5. 6. — IV 242,29. 243,30.  
 Kokālika-vatthu II 356,3 (cfr. Jāt. 481).  
 Kokila-vagga III 102—132.  
 Kokilā, dhītā Candakumārassa (— Bo.) VI 134,20\*.  
 Koṇca, pāsādo Vidhurapaṇḍitassa VI 289\*,10. 12.  
 Koṭigāma, Gaṅgātīre Bhaddiyanagarāṃ nissāya II 332,20. 27.  
 Koṭisimbali-jātaka (412) III 397—400.  
 Koṭisimbali-niraya V 275 (7).  
 Koṭumbara-raṭṭha VI 51 (29). — khoma-koṭumbarāni — K.-  
 raṭṭhe utṭhita-vatthāni VI 47,18\*. 51 (29), cfr. Kodumbara-  
 raṭṭha.  
 Koṇāgamana-Buddha N 42,19. 43,1. 13. 27. 44,10. 94,18.  
 Koṇḍañña — Candakumāra (Bo.) VI 137\*,1 (4). 26. 138,2\*.  
 Koṇḍañña-Buddha N 30,1. 12. 34,14. 44,4. 90,5.  
 Koṇḍañña, brāhmaṇo N 56,4. 12. 24. 57,1. 67,4. — Añña-  
 Koṇḍañña-thera N 82,11.  
 Koṇḍañña, — Sarabhaṅgasatthā (Bodhisatto) V 140\*,17.  
 19 (21). 141,13. 30\*. 142 (5).  
 Kodumbara-raṭṭha (— Koṭumbara-r.) VI 501 (25). — khoma-  
 kodumbarāni (vatthāni) VI 500,11\*.  
 kodhana-bhikkhu II 277,8. — III 15,24. 39,8. — IV 22,5.  
 Kontimārā, nadī VI 493,20\* (23). 514,2\*.  
 Komāyaputta, brāhmaṇo (— Bodhisatto) II 447,18\*. 449,11.  
 Komārabhacca, seḍḍhi: Jivaka K.  
 Komāyaputta-jātaka (299) II 447—449.  
 Korakkhattiya, (titthiyo) I 389,18. 19. 390,9.  
 Korakalamba(ka), kaniṭṭho Kapilabrāhmaṇassa (Bodhisat-  
 tassa) III 454,25\*. 455\*,11. 13. 457\*,14. 18. 458\*,18. 27. 459,9\*.  
 Korabya, see: Koravya.  
 Koravya, rājā Kururaṭṭhe Indapattanagare, pitā Sutasomassa  
 V 457,3\*. 474,8\* (Korabya).  
 Koravya-rāja — Dhanañjaya, Indapattanagare II 368,11\*. —  
 III 400,19\*. 402,29. — IV 361,4\*. 362\*,1. 10. 15. 363\*,1. 13.

23. 364\*, 6. 16. 26. 365, 8\*. — V 59, 21\* (25) (Korabya-).  
61, 1\* (25). 65, 16\*. — VI 256\*, 15. 20. — Koravya-kumāro  
— Dhanañjaya-rājā (putto Dhanañjayassa) VI 256, 26\*.  
268, 5\*. 273\*, 16. 20.

Koravya-seṭṭha — Sutasoma V 479\*, 2. 31.

Kolita, dutiyasāvako Gotama-Buddhassa (Moggallāno) N 15, 24.  
16, 12. — II 381, 22.

Koliya-nagara, Rohiṇiṃ nadiṃ nissāya V 412, 16. 415, 4. —  
Koliyanagara-vāsino V 412, 19. 413, 24. 414, 1. — Koliya-  
kammakārā V 412, 29. — Koliyā V 412, 15. 413, 9. 11.

Koliyarājadhītā, Suppavāsā upāsikā I 407, 20.

Kosamba-kkhandaka (Vinayapiṭake) III 486, 10.

Kosambaka, rājā Kosambiyāṃ IV 28, 8\*. — Kosambika IV  
56, 4\*.

Kosambakā, bhaṇḍanakārakā bhikkhū III 211, 4. 490, 2.

Kosambika, see: Kosambaka.

Kosambī, nagaraṃ I 160, 19. 161, 3. 360, 3. 19. 20. — III 64, 2.  
384, 2. 486, 9. 10. 490, 1. 2. — IV 28, 8\* (Vamsaratṭhe). 56, 4\*.  
375, 5. 392, 21\*. 398 (1). — VI 237, 1 (31). 238, 20. 239 (18).  
— Kosambiyānagara VI 239 (27).

Kosambī-jātaka (428) III 486—490.

Kosala-gāmako, aññataro I 249, 21.

Kosala-janapada I 164, 28. 198, 20. — III 490, 15.

Kosala-devī, Bimbisārarañño bhariyā, dhītā Mahākosalassa  
II 403, 14. 16. — Kosalarājadhītā III 421, 18. — Ajātasattu-  
mātā II 237, 20.

Kosala-nagara IV 158, 11.

Kosala-ratṭha I 234, 15. 16. 306, 27. 329, 25. 330, 14. 20. 33.  
331, 7\*. 332, 16\*. — III 270, 15\*. 307, 26. — IV 130, 27. —  
V 315, 24\*. — Kosala-rajja III 116, 6\*. — V 425 (27).

Kosala-rāja I 133, 25. 136, 5. 262\*, 19. 21. 263\*, 6. 11. 16. 17. 22.  
24. 28. 264, 1\*. 307, 3. 334, 28. 369, 8. 381, 4. 455, 6. — II 1, 6.  
— 3, 3\* (Malliko). 3, 12\* (Kosalarajjasāmiko). 3, 17\*. 4 (8)



- 5,6. 12,8. 21\*,9. 10. 18. 23. 22\*,3. 7. 12. 22,23 (Kosalo). 23 (3). 28.  
 74,3. 4. 76,7. 125,12. 127,5. 139,6. 169,22. 206,19. 208,3.  
 237,17. 21. 314,19. 359,3. 393,15. 404,6 (mahodara-Kosalo).  
 404,23. 433,7. — III 13,16\* (Dabbaseno). 22,27. 43,16—17.  
 115\*,16. 17. 116,21\*. 134,14. 153,6\*. 155,5. 212,90\*. 270\*,15.  
 18 (Sāketo). 274,9\* (16) (Kosalo). 400,6. 405,28. 406,1. 21.  
 410,24\* (27) (Kosalādhipo). 414 (14). 428,10. 444,7. 469,28.  
 487,18. 520,7. — IV 144,9. 145,4. 148,25. 152,7 (Kosalana-  
 rindo). 176,3. 177,18. 188,19. 229,2. 27. 343,2. 13. 17. 361,1.  
 368,23. 401,18. 444,3. 4. — V 98,20. 108,5. 109,3. 315,26\*.  
 316\*,6. 10. 425 (28). 427 (17). 428 (32). 429 (3. 28). 430 (15. 19).  
 — Kosalarāja-dhita III 407,27\*. 412,26\* (30—32). 413,12\* (13)  
 (sukosalā). — Kosalārāṇṇo amacco I 354,16. — II 400,7  
 (— Kosalarājasevako III 13,11). — III 168,11. — °atthacaro  
 amacco IV 196,23. °paduttāhamacco III 153,5 (cfr. II 125 &  
 206). — °purohito III 104,18. — (cfr. Pasenadi).  
 Kosalā (pl.) I 170,2. 215,16. 249,21. 316,32.  
 Kosikī V 5,23\*. — Kosikigaṇṇā V 2,10\*. 6 (14. 19).  
 Kosiya, Kosiyagotta — Sakka II 252,8\* (11).  
 Kosiya, see: Kosiyagotta, Maccharikosiya.  
 Kosiya-jataka, a) (130) I 463—465. — b) (226) II 208—209.  
 c) (470) IV 186.  
 Kosiya-vagga II 321—354.  
 Kosiyagotta (Kosiya), isi VI 181,24\*. 182 (3).  
 Kosiyagotta (Kosiya), — Kevaṭṭo brāhmaṇo VI 418,17. 419 (8).  
 Kosiyagotta, brāhmaṇo, Sālinḍiyagāme Magadharatṭhe IV  
 276,14\*. — Kosiya: IV 278,7\*. 280\*,3. 14. 21. 281,12\*.  
 282,2\*. 6.  
 Kosiyagotta (Kosiya), brāhmaṇo, pītā Sonakumārassa (Bo-  
 dhisattassa), V 319,13\* (17. 18). 20. 321,1\*. 7\*. 10. 322,3.  
 324\*,27. 29. 326\*,23. 31. 327 (4).  
 Kosiya, brāhmaṇi dosaḷḷā Bārāṇasiyaṃ I 464\*,1—23. 465,7\*.  
 Kosiyāyana, brāhmaṇo Kāsiraṭṭhe I 496,12\*. — Kosiyāyaṇi  
 brāhmaṇi I 496 (16).

## Kh.

Khajjopanaka-jātaka (364) III 197.

Khajjopanaka-pañha III 197,19. — VI 371,9\*. 372,10\*.

Khaṇḍa, aggasāvako Vipassi-Buddhassa, N 41,16.

Khaṇḍahāla-jātaka (542) VI 129—157. — I 140,9. 142,11.

— III 293,9. — IV 77,28. 119,29\*.

Khaṇḍahāla, brāhmaṇo purohito Bārāṇasīyaṃ, aṭṭhadhammānussāsako Candakumārassa (Devadatto) VI 131\*,13. 19. 24. 28. 132,4\*. 6\*. 11. 21\*. 134,15\*. 137 (11). 138\*,11. 13. 15 (20). 31. 139,2\*. 140\*,1. 7. 9. 11 (16. 31). 141\*,4. 14. 15 (19). 142\*,19. 21. 30. 143\*,1 (3—4). 28. 144,4\*. 146 (11). 148\*,26. 28. 149\*,2. 5. 8. 10. 12. 14. 16. 22. 24. 26. 28. 154,22\*. 29. 155,20—23 (28—32). 157,20.

khattavijjavādi amacco V 228\*,22—28. 240,7\*.

Khadiraṅgāra-jātaka (40) I 226—234. — II 410,1. —

III 128,21.

Khadiravaniya, rukkhakoṭṭha-sakuno khadiravane Himavāntapadese (— Bodhisatto) II 162\*,19. 22. 163\*,3. 21. 164,8\*. 12.

Khantivāṇṇana-jātaka (225) II 206—207.

Khantivādi-jātaka (313) III 39—43. — N 46,17. — III 178,4.

— IV 11 (24). — V 101 (5). 113 (31). 119 (15). 145 (30).

khantivādi-tāpasa, (Kuṇḍaka-kumāro — Bodhisatto) III

40,23\*. 41\*,9. 17. 43,13. — V 135,22\*.

Khandhaka, (Vinaya-Piṭake?) II. 415,13. (var. lect. Maṇi-khandha-jātaka.) (cfr. Sundarī-māraṇaṃ.)

Khandhavatta-jātaka (203) II 144—148.

Kharadāṭṭhika, yakkho, N 31,9.

Kharaputta-jātaka (386) III 275—281.

Kharassara-jātaka (79) I 354—355.

Kharādiyā, migī, bhaginī Bodhisattassa I 160,3\* (6).

- Kharādiya-jātaka (15) I 159—160.  
 khipitakam Buddhassa II 15,3.  
 khīpāsavathero I 236,80\*.  
 Khujjuttarā, upāsikā (dāsi), III 168,6. — IV 314,21. —  
 V 192,6. 312,12.  
 Khuddakatissa, therō Maṅgaṇa-vāsi Sīhalādīpe VI 30,3.  
 Khuradhāra, nirayo V 269,11\*. 274 (30). 275 (3).  
 Khurappa-jātaka (265) II 335—337.  
 Khuramāla, samuddo IV 139,4\*. Khuramālī IV 139,13\* (17).  
 Khema, nagaram Kakusandha-Buddhassa N 42,14. nagaram  
 Tissa-Buddhassa, N 40,22. nagaram Sumana-Buddhassa  
 N 34,25.  
 Khema, migadāyo Bandhumatinagaram upanissāya VI 480,12\*.  
 Khema, saro IV 424,4\*. 427,13\*. — V 356,5\* ff.  
 Khema, rājā Kakusandha-Buddhassa kāle (— Bodhisatto)  
 N 42,21.  
 Khema, Khemaka, see: Khemanesāda.  
 Khemaṅkara, upatthāko Sikhi-Buddhassa N 41,20.  
 Khemanesāda V 356,20\*. — Khemaka V 356,26\*. 358,6. 8.  
 28. 362,1\*. 364,26\*. 370, (15) 19\*. 371,16 (30). — Khema  
 362,2\*.  
 Khemā, devī, aggamahesī Bārāṇasiraṇṇo II 36\*,4. 16. — IV  
 256,28\*. 334,14\*. 413\*,10. 22. 418,28\*. 423,26\*. — V 354\*,9. 11.  
 355\*,2. 12. 373,8\*. 381,3\*. 382,5.  
 Khemā, bhikkhoni, aggasāvikā Gotama-Buddhassa N 15,25.  
 16,14. — III 168,7. — IV 423,18. 430,8. — V 382,6. —  
 VI 68,20. 481,15\*.  
 Khemā, aggasāvikā Dhammadassi-Buddhassa N 39,27.  
 Khemā, nadī Himavantā pavattā V 199,22\*. 200 (7).  
 Khemī, pokkharanī V 374,19\* (27).



## G.

Gagga, brāhmaṇo, pitā Bodhisattassa II 16,14\*.

Gagga-jātaka (155) II 15—17.

Gaggali-gāma, Pāraṇāya VI 431,15\*.

Gaṇḍamāla, nahāpito III 451\*,3. 17. 28. 452\*,11. 24 (28)  
453,14\*. — IV 174(9).

Gaṇḍamāla-jātaka (421) III 444—454.

Gaṇḍā, nadī I 295\*,25. 29. 296\*,7. 16. 298,3\*. 502,15\*. —  
II 117\*,4. 6. 11. 13. 120,4\*. 145\*,10. 12. 151\*,20. 23. 152,19.  
158,28\*. 159\*,7. 8. 13. 258\*,2. 8 - 10. 12 (23 - 27). 259,(2). 283,12.  
15. 284,7\*. 329,19\*. 331,12. 332,23. 333,17. 338,23\*. 339,12\*.  
344\*,1 (3). 13 - 16. 359\*,9. 16. 412,15\*. 423,24\*. 424,6\*.  
450,5 - 6\*. — III 52\*,13 - 15. 133,7\*. 134,(5). 159,19\*. 160,7\*.  
230,1 - 3\*. 8. 231,14\*. 345,18\*. 361,5. (23). 362,(6. 9 - 11). 370\*,3.  
13. 371,27\*. 372\*,4. 24. 476,11\*. 477,(9). 491\*,4. 7. 14. 494,2\*.  
496 (18). 507,24. 520,14. 17\*. — IV 70\*,13. 15. 22. 224,25\*.  
225\*,1. 5. 17. 227 (14). 231\*,4. 7. 256\*,5. 7. 8. 10. 260 (12 - 15).  
318\*,16. 22. 437\*,20. 479\*,13. 14. 21. 480,1\*. 482,14\*. 483,18\*.  
489,6\*. — V 3\*,7. 20. 22 (29). 7. (30). 60\*,2. 5. 61,29\*. 93 (21).  
191,2\*. 255\*,9. 15. 256 (9 - 10). 392,18\*. 448,24. 449 (23).  
496 (2). — VI 72\*,24 - 26. 203,11\* (19. 26). 359\*,7. 9 (14 - 17).  
392,7\*. 412 (30). 415 (31). 427,22\*. 431\*,18 - 25. 432,19\*.  
433,18\*. 445,10\*. 452,5\*. 455,18\*. → Gaṇḍatṭhakavimāna  
V 6 (16) — Gaṇḍādevatā II 425,23\*. (cfr. Adhogaṇḍā,  
Ākāsagaṇḍā, Uddhagaṇḍā, Uparigaṇḍā, Kosikigaṇḍā, Bhā-  
gīrathī, Mahāgaṇḍā, Pāraṇāya).

Gaṇḍeyya-jātaka (205) II 151—152.

Gajakumbha-jātaka (345) III 139—141.

gaṇḍānaṃ II 85,7.

Gaṇḍa, uyyānapālo Bimbisāra-rañño IV 264,28.

Gaṇḍatindū-jātaka (520) V 98—108.

- Gaṇḍambamūla N 88,20.  
 Gaḍṛabha-paṇḥa (111) I 424,16—18. — Mahāummagga-jātake VI 344,9.  
 Gandhakuṭi, Dasabalassa N 92,23. — I 119,8. 10. 22. — 316,9. 330,27. 501,21. — II 216,23. — III 67,2. — V 337,17. 382,20. 413,27. 456,27.  
 Gandhabbarāja, (— Sakko) VI 260\*,15 (17). 21.  
 Gandhamādana, pabbato Himavante, III 452,8\*. 453,27\*. 478,3\*. — IV 16\*,4. 23. 287\*,12. 14. 438,2\*. 14. — V 63,13\*. 64 (5). 196,27\*. 197 (1). 393,2. 395,13\*. — VI 79\*,7 (14). 83,23\*. 84,9. 92,17. 19. 22. 518,5. 519,19. 528,22. 529 (6). 533,28. 579,23.  
 Gandhara, pabbato (Himavante) VI 579,23.  
 Gandhāra-jātaka (406.) III 363—369.  
 Gandhāra-raṭṭha I 191,11\*. 273,5\*. 285,9\*. 317,27\*. 375,1. 395,28\*. — II 47,11. 217,1\*. — III 364,9\*. 365,2\*. 377,23\*. — VI 501,22.  
 Gandhāra-rāja I 191,11\*. — II 219,14\*. 220,25\*. 221,4. — IV 98,13\*. — piṭā Bodhisattassa III 364,9\*. — Bodhisatto III 364,15\*. 365,27\*. 369,24. Gandhāratāpaso: III 365,14\*. Gandhāro: III 366,21\*.  
 Gandhāra-vagga III 363—421.  
 Gandhāra-visaya III 367,12\*.  
 Gandhārā, (Gandhāra-raṭṭha-vāsino) III 378,8\*. 381,16\* (25). — VI 500,1\*. 501,22 (Gandhārā paṇḍukambalā).  
 Gambhīra, paṭṭanagāmo I 239,24\*.  
 Gambhiracārin, udho III 333\*,19. 20. 334\*,2. 21. 335,(2).  
 Gayā, nadī V 388,24\*. 389,(1).  
 Gayāsīsa, pabbato I 142,22. 185,29. 186,8. 10. 13. 14. 18. 425,2. 490,24. 28. 508,13. — II 38,23. 196,18. — IV 180,16.  
 Garahita-jātaka (219) II 184—186.  
 Garahita-piṭṭhipāsāṇa II 186,9\*.

- Garuḷa, (— Kuṇālo, Bodhisatto) V 428 (31). — Garuḷa Venateyya VI 260\*, 14. 20 (24). 261, 25\*. 440, (7). (cfr. Venateyya).  
 Gahapati-jātaka (199) II 134—137.  
 Gāmaṇi-Canḍa, pādamūliko Janasandhassa Bārāṇasirañño  
 II 300\*, 10. 21. 302\*, 5. 14. 304\*, 19. 21. 22. 305, 21\*. 306, 9\*.  
 307\*, 5. 6. 309, 25\*. 310, 1\*. 17. Gāmaṇi 300, 25\*. 301\*, 17. 20.  
 302\*, 9. 12. Canḍa-Gāmaṇi II 301, 20\*. Canḍa II 302\*, 15. 23.  
 303, 9\*. 304\*, 1. 14. 305\*, 1. 9. 11. 13. 22. 306\*, 1. 2. 7. 11. 12.  
 16. 17. 21. 22. 307\*, 1. 8.  
 Gāmaṇicanḍa-jātaka (257) II 297—310.  
 Gāmaṇi, rājakumāro I 136, 14. 20 (28). 137, (2). 6.  
 Gāmaṇi-jātaka (8, cfr. 462) I 136—137.  
 Gāyikā, bhariyā Candakumārassa (Bo.) VI 148, 19\*.  
 Gijjha-jātaka a) (164) II 50—52. — b) (399) III 330—332.  
 — c) (427) III 483—486. I 430, 11. II 41, 5.  
 Gijjhakūṭa, pabbato II 54, 19. 55, 11\*. — III 536, 21. — V  
 333, 9. Gijjhapabbata II 50, 20\*. — III 255, 10\*. 484, 4\*.  
 485 (8). — V 424, 4\*. — VI 129, 19. 130, 2. — Gijjha VI  
 204\*, 10. 13. (18). 212, 19\*.  
 Giridanta (Giridatta, Giridattha), assabandho Sāmarañño  
 (— Devadatto) II 98\*, 10. 20. 99, 15.  
 Giridanta-jātaka (184) II 98—99.  
 Giribbaja, pabbato (— Vamkagiri) VI 589, 9 (16)  
 Girimekkhala, hatthi Mārassa N 72, 2. 73, 28. 74, 30.  
 Giriya, sigālo (— Devadatto) III 322, 14. 323, 21\*. 324 (3—4).  
 Guṇa, ājīviko (Kassapagotto) VI 222, 24. 223 (8). 21. (34).  
 224, 12. 227, 24 (28). 230, 1. 2. 231, 8. 233, (12. 32). 234, 4 (15).  
 240 (21). 242 (29). 255, 8. .  
 Guṇa-jātaka (var. lect. Siha-jāt.) (157) II 23—30. (— Sigāla-  
 jātaka II 314, 21.)  
 Guṭṭā, dhītā Kiki-rañño VI 481, 12\*.  
 Guṭṭila-gandhabba, (— Bodhisatto) II 248\*, 20. 22. 249\*, 3. 16. 22.  
 251\*, 15. 27. 254, 20\*. 256, 13\*. 257, 10.



- Guttila-jātaka (243) II 248—257.  
 Gumbika (— Gumbiya) III 200,8.  
 Gumbiya, yakkho III 200,16\*. 201,5 (16).  
 Gumbiya-jātaka (366) III 200—202.  
 Gūthaniraya IV 493\*,7. 22. — VI 8,15\*.  
 Gūthapāṇa-jātaka (227) II 209—212.  
 Gotama Buddha N 15,16. 21. 16,10. 26,10. 33,34. 34,1. 67,16. 81,27. — I 147,32. 156,23. 227,19. 23. 28. 228,32. 229,1. 2. 5. 6. 24. 372,20. 23. 25. 28. 31. 32. 34. 373,1. 389,20. 22. 390,6. 425,2. 434,2. — II 169,29. 170,1. 3. 248,10. 415,18. 20. 25. 28. 416,5. 9. 12. 19. 417,12. 13. — III 359,18 (22. 25). — IV 37,9. 167,7. 11. 15. 17. 168,3. 9. 187,7. 15. 21. 24. 188,7. 10. 200,5. 263,13. 20—22. 264,11. 371\*,11. — V 144\*,1. 267\*,8. 333,7. 8. 11. 18. 335,13. — VI 130,2. — Mahā-Gotama II 216,13. — III 44,25.  
 Gotamakacetiya, Vesālīm nissāya, II 259,26.  
 Gotamaka-suttanta II 259,27.  
 Gotamā, devī, aggamahesī Bārāpasirañño, mātā Candakumārassa (Bo.) VI 134 (9). 157,20. — Gotamī VI 148,5\*, 151 (29). — Gotamī-putto VI 151,6\* (16). 152,18\*. 153,2\*.  
 Gotamī, see: Mahāpajāpati Gotamī. — Gotamā (read: Gotamī?) VI 481,15\*.  
 Godha-jātaka a) (138) I 480—482. — b) (141) I 487—489. — c) (325) III 84—86. — d) (333) III 106—109. — V 241 (20).  
 Godhāvārī, nadī V. 132\*,3. 6. 25. 136\*,4. 6. 10.  
 Gopāla, putto purohitassa Esukāri-rañño IV 476,6\*. 481\*,5. 20. (30). 482,4\*. 491,4.  
 Goyāniyā (— Aparagoyānadīpa) VI 278,15\*. 279 (3).  
 Gorimanda, setthī VI 357,21\* (24. 30).  
 Goḷakāla, puriso VI 337 (17. 32. 39). 338 (20) (Goḷa).  
 Govaḍḍhamāna, gāmo Uttarāpathe Kaṁsabhoge IV 80\*,22. 23.

## Gh.

Ghaṭa-jātaka, see: Ghaṭa-jāt.

Ghaṭikāra, kumbhakāro, mitto Bodhisattassa Kassapa-Budhassa kāle N 43,17. — Mahābrahmā N 65,12. 69,29.

Ghaṭṭiyā, bhariyā Candakumārassa (Bo.) VI 148,19\* (21).

Ghaṭa-kumāra, putto Brahmadattassa Bārāṇasi-raṭṭho, rājā (— Bodhisatto) III 168,22\*. 169,6\*. 170,15.

Ghaṭa-paṇḍita, putto Devagabbhāya navamo (— Bodhisatto)

IV 81,7\*. 84\*,14. 18. 24. 85,5\*. 86\*,6. 31. 87\*,2 (13). 15. 89,17.

Ghaṭa-jātaka a) (355) III 168—170. b) (454) IV 79—89. —

V 114 (11). 273 (6) (Ghaṭa-jāt.).

Ghaṭāsana-jātaka (133) I 471—472.

Ghanasela, pabbato Dakkhināpathe Avantiraṭṭhe V 133,24\*.

Gharāvāsa-paṇḍha, Vidhurapaṇḍita-jātaka VI 287,35.

Ghositārāma, Kosambiyāṃ upanissāya I 360,4. — III 384,3. 486,8.

## C.

Cakkadaha IV 232,12\*.

cakkavatti-rājā (Bodhisatto) N 38,12.

cakkavatti-sampatti N 48,19.

cakkavatti-halāhalo N 47,23. 48,11.

Cakkavāka-jātaka a) (434) III 520—524 (cfr. Kākajāt.). —

b) (451) IV 70—72.

Cakkavāḷa-pabbata VI 282,7\*.

Caṇḍa, nāgarājā I 472,2\*.

Caṇḍa, Caṇḍagāmaṇi, see: Gāmaṇicaṇḍa.

Caṇḍapajjota, rājā (Avantiraṭṭhe) V 133,15\*. (cfr. Pajaka-rājā III 463,13\*.)

caṇḍabhikkhū dve II 30,10.

Caṇḍoraṇa, pabbato Himavantapadese, IV 90,14\*. 93\*,5 (9). 13. 16.

- Catukunḍika-niraya III 243 (29—31). 244 (3).  
 Catukkanipāta III 1—152. — V 109,7 (— III 110,8). —  
 VI 370,17\* (— III 152,7.).  
 Catudvāra-jātaka (439, — Mahā-Mittavindaka-jāt. I 363,8.)  
 IV 1—6. (cfr. Jāt. 41, 82, 104, 369).  
 Catuposathika-khaṇḍa, Vidhurapaṇḍita-jātaka VI 262,2.  
 Catuposathika-jātaka (441) IV 14. — VI 257,25\*.  
 Catumaṭṭa-jātaka (187) II 106—108.  
 Caturakkha, sunakho III 535,26\*.  
 Cattāliṣa-nipāta (XVII) V 109—192.  
 Canda, kinnaro Candapabbate Himavantapadese (— Bodhisatto)  
 IV 283,20\*. 284\*,1. 7. 287,25\*.  
 Canda, devaputto IV 63\*,6. 19. 23. 64,17\*. 68\*,26. 28. 69,23.  
 — V 383,12\*. 386\*,8. 15. 388\*,3. 21. 390,20\*. 412,10. —  
 VI 1,15\*. 89,9\*. 90,8. 223,17 (32). 242,21\*. 247,4\*. 263,11\*.  
 278,17\*. 279. (5). 426,9\*. 459,12\*. 596,17. — Candimā VI  
 201,25\*. 243,13. 20\*. 443,5.  
 Canda, pabbato Himavantapadese IV 283\*,14. 19. 288\*,13. 16.  
 Candaka-pabbato V 162,8\*. Candapassa-pabbato V 38,7\*.  
 Canda, brāhmaṇaputto — Vidhurapaṇḍito (Bodhisatto) VI  
 262,5\*.  
 Canda, Candaka, see: Candakumāra.  
 Candaka, pāsādo (Siviraṇṇo) IV 411,17\*. — (Videharaṇṇo)  
 VI 229,32. 230,12 (19). 231. (3). 35. Candapāsādo 242,22\*.  
 Candakinnara-jātaḥ (485) IV 282—288. — N 91,9. —  
 IV 282,24.  
 Candakumāra, putto Bārāṇasiraṇṇo, rājā (— Bodhisatto)  
 N 45,14. — VI 131\*,12. 18. 21. 24. 132,23\*. 133,15\*. 134 (9).  
 136 (26). 138,7\*. 139,17\*. 143 (4—5). 13\*. 145 (10). 147, (4).  
 148 (22). 151 (2. 6). 156,14\*. 157 (3—9). — Canda VI 133,6\*.  
 136,24\*. 137,21\*. 144\*,24. 26. 28. 145,2. 4. 6. 8 (9). 147,25\*.  
 148\*,9. 20. 29. 149,6\*. 150,24\*. 151 (1). 152 (10). 154,2. 4. 6.



9. 12. 15. 156, 17. 19. 21. 23. 157, 23. — Candaka VI 144, 16.  
 — Candiya VI 137, 21\*. 152, 7\*. (13). 154, 27. (cfr. Koṇḍañña).  
 Candakumāra, putto Brahmāḍattassa Bārāṇasi-rañño, bhātā  
 Bodhisattassa I 127, 20\*. 128\*, 21. 23. 133, 10\*. 19.  
 Candadeva, Devagabbhāya putto tatiyo IV 81, 5\*.  
 Candapassa, see: Canda-pabbata.  
 Candamittā, aggasāvikā Vipassi-Buddhassa N 41, 17.  
 Candavati, dhītā Bārāṇasi-rañño III 517\*, 3. 23. 518, 6\* (16).  
 519\* (4). 9. 16.  
 Candavati, nagaraṃ Anomadassi-Buddhassa N 36, 4.  
 Candasena (— Bhaddasena, cod. B<sup>4</sup>) VI 157, 22.  
 Candā, aggasāvikā Vipassi-Buddhassa N 41, 17.  
 Candā, kinneri, bhariyā Bodhisattassa IV 283, 14\*. 284\*, 2. 9.  
 10 (18). 285\*, 6. 24. 286, (1). 4\*. 288\*, 6. 15. 288, 22. Candī  
 284\*, 12. 14. 16 (19—20).  
 Candā devī, aggamahesī Mahāpatāpassa Bārāṇasi-rañño, mātā  
 Bodhisattassa III 178, 20\*. 179\*, 9. 12. 180\*, 3. 6. 11. 17. 26.  
 181, 11\*. 182, 1\*. 4.  
 Candā devī, aggamahesī Kāsirañño, Maddarājadhītā, mātā  
 Bodhisattassa VI 1, 16\*. 2\*, 3. 11. 3, 11\*. 5, 1\*. 10, 7\*. 11, 12\*.  
 19, 16\*. 20, 13\*. 24, 17\*. 28, 30\*.  
 Candā devī, aggamahesī Sutasomassa Bārāṇasi-rañño (Bodhi-  
 sattassa) V, 177, 19\*. 182, 10\* (14). 192, 5.  
 Candā, aggamahesī Candakumārassa (Bodhisattassa) VI 151, 22\*.  
 152\*, 4. 17. 152, 22. 153\*, 15. 22. 154, 23\*. 157, 21.  
 Candā, mātā Piyadassi-Buddhassa N 39, 4.  
 Candābha-jātaka (135) I 474.  
 Candiya, see: Candakumāra.  
 Campaka, nagaraṃ Paduma-Buddhassa N 36, 23.  
 Campaka-rukkha, bodhi Atthadassi-Buddhassa N 39, 15.  
 Campakā, aggasāvikā Kakusandha-Buddhassa N 42, 27.  
 Campā, nagaraṃ (— Kālacampā) VI 32\*, 13—15. 20.

Campā, nadī Aṅga-Magadha-raṭṭhānaṃ antare IV 454\*.11. 16.  
455,1\*.

Campeyya, Campeyyaka, nāgarājā (= Bodhisatto) N 45,21. —  
IV 454\*,12. 18. 455,7\*. 462,2 (9). 464,26. 29. 30. 465, (6). 22.  
468,22.

Campeyya-jātaka (506) IV 454—468.

Cammasāṭaka-jātaka (324) III 82—84.

cammasāṭako paribbājako III 82,3.

Cara, putto Varamandhātussa, rājā paṭhamakappe III 454,18\*.

Cariyāpiṭaka N 47,12. — IV 406,14.

Cātummahārājā, N 48,16. Cātummahārājika-devaloka II  
311,4. 24\*. 312,3\*. — III 257,10\*. 262 (7). 264,18\*. — °bhavana  
II 89\*,4. 14. 91 (10).

Cānura, mallo IV 81\*,21. 26. 82\*,3. 6. 8.

Cālā, aggasāvikā Phussa-Buddhassa N 41,5.

Ciñcamāṇavikā, paribbājikā Sāvatthiyaṃ I 280,20. 437,3. 5.  
440,25. — II 121,10. 160,21. — III 298,26. — IV 187,2. 12. 15.  
188,28. 189,9. 196,18. — VI 593,26.

Citta, gahapati IV 314,22. Cittassa gahapatino vattho VI  
15 (8).

Citta, caṇḍālaputto (= Bodhisatto) IV 390\*,17. 391\*,13. 17. 28.  
392\*,3. 21. 26. 393\*,7. 15. 394\*,11 (19. 21). 25. 27. 395\* (1—8).  
7. 13. 24. 396\*,4. 19. 401,8.

Citta, Cittaka, migo, kaniṭṭho Bodhisattassa IV 413,12\*.  
415\*,7. 12 (15. 23). 417\*,1. 22. 418,20\*. 419,27\*. 421,16\*.  
423,19.

Cittarāja, yakkho II 372\*,10. 13.

Citta-Sambhūta-jātaka (498) IV 390—401.

Cittakūṭa, pabbato Himavante II 107\*,10. 12. 24. 176,6\*. —  
III 208,13\*. 209,22\*. 247\*,1. 2. 248,10\*. — IV 212,22\*.  
213\*,8. 28. 214,4\*. 216,4\*. 218,24\*. 423,28\*. 424,3\*. 427,10\*.  
430,4\*. — V 337,27\*. 338,2\*. 343 (4). 347 (29). 352,31\*.  
354,11\*. 355,27\*. 356,1\*. 357,4\*. 358\*,5. 27. 361, (5). 365,1\*.

- 368 (29). 369 (14). 381\*, 12. 15. 469 (26). — Citrakūṭa IV 212, 26\*. 216 (19). — V 338, 18\*. 344 (2). 347 (28).
- Cittakūṭa-dvārakoṭṭhaka, Tāvatisabhaṇe VI 125, 30\*. 127, 14\*. devarājapavesanaṃ VI 126, 6.
- Cittakūṭa-latāvana, see: Cittalatāvana.
- Cittacūḷa, kacchapa VI 162\*, 13. 24. 163, 30\*.
- Cittapāṭali, kappatṭhiyarukkho Asurabhaṇe I 202, 15\*.
- Cittalatāvana, uyyānaṃ Tāvatisabhaṇe I 204, 29\*. 205, 5\*.  
— II 188, 21\*. — III 250, 22\*. 251, 7\* (15. 17). — VI 590, 17.  
— Cittalatā VI 278, 23\*. — Cittakūṭalatāvana V 392, 25\*.
- Cittahatthasāriputta, therō Sāvattiyaṃ I 311, 23. 312, 9.
- Cittā, itthi gehe Bodhisattassa I 201\*, 2. 24. — pādaparicārikā Sakkassa I 204, 27\*.
- Citrakūṭa, see: Cittakūṭa.
- civaravaḍḍhako bhikkhu I 220, 16.
- Cunda, Bhagavato anibaddhaupatṭhāko IV 95, 14.
- cumbakalaho I 208, 10. (cfr. V 412 ff.)
- Culla- cfr. Cūla, Cūḷa.
- Culla-anāthapiṇḍika II 287, 1. — III 520, 6. Cūlanāthapiṇḍika I 148, 4.
- Cullakammāsadammanigama V 35, 33\*.
- Cullakaseṭṭhi, (= Bodhisatto) I 120, 13\*. 122\*, 11. 14. 123, 8.
- Cullakaseṭṭhi-jātaka (4) I 114—123.
- Cullakāla-pabbata, Himavante V 38, 7\*.
- Cullakālīṅga, putto Kālīṅgarāṇṇo Dantapūranagare IV 230, 7\*. 232, 7\*. — Cūlakālīṅga IV 230, 14\*. — Kālīṅgakumāra IV 230, 28\*. 231\*, 7. 19.
- Cullakālīṅga-jātaka (301) III 1—8\*.
- Cullakupāla-jātaka (464) IV 144 (cfr. V 444—445).
- Cullakupālavagga III 132—152.
- Cullatāpasa, putto Bodhisattassa I 416, 20\*. 417, 27. [= Nārado, putto Kassapassa, Cullanārada-jātaka (477)].



- Cullatunḍila, sūkaro, bhātā Bodhisattassa III 287\*,5. 19. 25.  
288\*,1. 24. 289,20\*. 290,1\* (27). 291 (1). 292,25\*. 293,3.  
(cfr. Tunḍila).
- Culladaddara, putto Sūradaddara-rañño Daddaranāgabbhavane  
Himavantapadese, bhātā Bodhisattassa III 16\*,8. 19. 17,25.
- Culladhanuggaha-paṇḍita, udiceabrahmaṇaputto (— Bodhi-  
satto) I 356,15\*. 359,20\*. 27. — Culladhanupaṭṭhāka I 357,4\*.  
— Cullupaṭṭhāka I 357,11\*.
- Culladhanuggaha-paṇḍita, Bārāṇasibrāhmaṇo III 219\*,25. 20.  
(— Dhanuggaho)
- Culladhanuggaha-jātaka (374) III 219—224. — V 446, (15).
- Culladhammapāla-jātaka (358) III 177—182. — III 178,1.  
IV 11 (24). V 113 (31—32).
- Cullanandaka-jātaka, see: Cullanandiya-jāt.
- Cullanandika, see: Cullanandiya.
- Cullanandikā (?) VI 478,15\*.
- Cullanandiya, vānaro kaṇiṭṭhabhātiko Bodhisattassa II  
199,19\*. 201,2\*. Cullanandika II 200,2\*. 201,9\*. 202,30.
- Cullanandiya-jātaka (222) II 199—202. Cullanandaka-jāt.  
III 178,7.
- Cullanārada-jātaka (477) IV 219—224. — Cullanāradakassapa-  
jāt. I 196,19. 416,10. 18\*. II 419,3. III 147,20.
- Cullantevāsika, duggatakulaputto (setṭhi) I 121\*,3. 8. 122,9\*.  
123,7.
- Cullapaduma-jātaka (193) II 115—121. — VI 15 (9).
- Cullapanthaka, therō I 114,9. 10. 115,3. 24. 116,7—10. 25. 32.  
117,1. 7. 8. 10. 14. 15. 18. 24. 25. 118,6. 18. 27—31. 119,4. 13.  
120,4. 6. 123,3. 8. — IV 224,11.
- Cullapalobbhana-jātaka (263) II 328—331. — Cūlapalo-  
bhana IV 469,1\*.
- Cullapiṇḍapātika-tissa, therō (— Tissakumāro) I 156,9. 17.  
157,13. — Cullapiṇḍapātiyo: I 159,11.
- Cullabodhi-jātaka (443) IV 22—27. — cfr. III 93,8\*.
- Cullabodhi-tāpasa, see: Cūlabodhi-tāpasa.

Cullalohita, go, kaniṭṭhabhātā Bodhisattassa I 196,28\*.

197\*,2. 7. 24. 198,4. — II 419\*,12. 16. 420,23.

Cullavanavannanā, Vessantara-jātaka VI 532,10.

Cullasuka-jātaka (430) III 494—496.

Cullasutasoma-jātaka (525) V 177—192. — IV 119,28\*. —

Cūlasutasoma-jāt. N 45,30. Cūlasutasoma-samāgama IV 490,24.

Cullasubhaddā, aggamaheṣi Bodhisattassa V 37,10\*. 39\*,2.

6. 24. 46,10\*. 51,24\*.

Cullabhaṃsa-jātaka (533) V 333—354. — I 142,19. — III

293,10. — IV 413,4. — V 147 (26). 382,4.

Cullapaṭṭhāka, see: Culladhanuggaha.

Cūla-, Cūḷa-, cfr. Culla-

Cūḷajanaka-jātaka (52). I 268.

Cūlanāthapiṇḍika, see: Culla-anāthapiṇḍika.

Cūḷani-Brahmadatta, rājā Uttarapañcālanagare Kampilla-

raṭṭhe VI 391\*,7. 11. 392,28. 393\*,8. 12. 394\*,13. 16. 395,30\*.

399,23\*. 400,20\*. 402,26\*. 405,10\*. 409\*,2. 15. 410,21\*. —

Cūḷani VI 411\*,17. 23. 24. 27. 415,7\*. 416 (2). 14\* (27. 32).

420,23\*. 424 (1). 426\*,3. 6. 428,9\*. 433,21\* (27). 434,1\* (19).

435,4\*. 436 (18). 445,9\* (30). 448,6\*. 450\*,21. 29. 30. 454 (22).

461,13\*. 463\*,14. 16. 22. 464\*,1. 23. 466\* (2). 4. 22. 467,27\*.

470 (29). 471 (11. 25. 35. 36). 472. (7. 11). 474 (30). 478,13\*.

— Cūḷaniya VI 437,3\*. 448,8. 11. 477,29\*. — Cūḷaneyya

VI 437,24\*. — Brahmadatta VI 393\*,14. 17. 31. 394\*,2. 22.

395\*,3. 4. 14. 25. 398 (21). 399,9\* (11). \*400,16\*. 401\*,9. 10.

402\*,1. 16. 403,9\*. 405,14\*. 406\*,11. 17. 23. 408,4\*. 409\*,12. 25.

411,18\*. 415,10\*. 416,9\*. 424 (2). 433,23. 434 (9). 15. 437,4\*.

441\*,7. 17. 21. 446\*,17. 25. \*

Cūḷabodhi-tāpaṣa, (Bodhisatto) VI 257 (29). (cfr. Cullabodhi).

Cūlasubhaddā, seṭṭhidhītā N 93,2.

Cūḷāmaṇicetiya N 65,5.

Cūḷāmaṇiveṭṭhana N 65,3.

Cecca, — Cetiya-rājā V 267,15\*. 273 (7).

- Cetapāmokkhā, — Cetarājāno VI 515,5. (11).  
 Cetaputta VI 519,17\*. 526 (4). 527,6\*. 528\*, 2. 6. 10. 18. 531\*, 25.  
 31. 593,26. Ceta VI 527,12. 532,8.  
 Cetaputtā (Cetaratṭhavāsino) VI 517,10.  
 Cetaratṭha VI 514,9. 11\*. 13. 516,16. 517. (20). (cfr. Cetiya-  
 ratṭha).  
 Cetā, suṇisā Vidhurapaṇḍitassa Anujjāya ca VI 290,18\*. (20).  
 Cetā, Cetiyyaratṭhavāsino I 256,7\*. (11). — VI 516,17. 19.  
 517,3. 12 (20).  
 Cetiya-giri, Tambapaṇṇi-dīpe N 7 (23).  
 Cetiya-jātaka (422) III 454—461. — V 101 (6). 113 (24).  
 273 (9). — VI 362 (1).  
 Cetiya-ratṭha I 253,11\*. 256 (11). — III 454,19\* (cfr. Ceta-ratṭha).  
 Cetiya, Cetiya-rājā (— Devadatto) III 457,23\*. 458\*, 17. 24.  
 459\*, 6. 16. 25. 460 (6. 8). 11\*. 461,12. — V 273 (7). — Cecca  
 V 267,15\*. 273 (7).  
 Cetiyo (Cetaratṭha-itthiyo) VI 514,22.

## Ch.

- Chakkhattiya-khaṇḍa, Vessantara-jātaka VI 587,16.  
 Chatta, māgavo brāhmaṇa-putto II 428\*, 10. 20. 429,2\*.  
 Chatta, putto Kosalarāṇṇo III 115,17\*. 116\*, 13. 16. 117,23\*.  
 (25). 118 (6). 21.  
 Chattapāṇi, anāgāmiupāsako I 381,20.  
 Chattapāṇi, kappako Yasapāṇi-raṇṇo Bārāpasīyam II 186,22\*.  
 191,26\*. 192\*, 1. 3. 8. 18. 193 (1). 18\*. 195,30\*. 196,9.  
 Chaddanta, (— Bodhisatto), nāgarājā: N 45,22. — V 38,25\*.  
 mahāgajissaro: V 36,22. vāraṇo: V 36,16. 50 (5). 54, (28).  
 Chaddanta-jātaka (514) V 36—57.  
 Chaddanta-daha, Himavante V 37\*, 1. 12. 38\*, 11. 13. 23. 39,10\*.  
 45 (11. 14). 56 (29). 415,25.  
 Chanipāta, III 228—316.



chanda-kadānaṃ II 45,12.

Channa, amacco Gotama-Buddhassa N 54,6. 62,1. 12. 32.  
63,7. 9. 18. 64,20. 24. 65,30—22. 27. — III 187,7. 332,1. —  
IV 119,18. 282,14. 423,17. 430,7. — V 354,2. 382,5. —  
VI 593,26.

Channapatha-paṇha, Mahāummagga-jātake VI 366,6.

chabbaggiyā bhikkhavo I 191,3. 217,11. 24. 360,24. — II 387,10.  
— III 27,12. 14. 149,12.

Chabbyāputtā, chabbyāputtanāgarājakulaṃ II 145,20\*. (24).

Chambhī, brāhmaṇo VI 470,21\* (26. 27). 471, (18).

Chañṇakumāra, senāpati (— Kuṇāla-sakuṇo (Bodhisatto))  
V 425,1. 430 (4. 9—10. 13).

Chavaka-jātaka (309) III 27—30.

## J.

Jaṭila, Mahārattṭhiyo (— Bodhisatto) N 37,16.

Janaka, rājā (— Bodhisatto) I 268,15. — VI 59\*,2. 4. (cfr.  
Mahājanaka).

Janaka, rājā Bārāṇasiyaṃ III 341,23\*. 348,26\* (30).

Jannapadakalyāṇī, (vadhū Nandassa) N 91,18. — I 393,20.  
22. 26. 394 (6. 24. 28). 395,5. — II 92,12. 17. 93,8—10. —  
III 281,23\*. (— Kalyāṇī IV 422<sup>bis</sup> 11 (?)).

Janapadakalyāṇi-suttaṃ I 393,19. 394,4.

Janasandha, khattiyo, pitā Tissa-Buddhassa N 40,23.

Janasandha, (adj.?) rājā Kurukhetta-vāsī VI 291,11.

Janasandha, rājā Bārāṇasiyaṃ, pitā Ādāsamukhassa (Bodhi-  
sattassa) II 297,10\*. 298,23\*. 299 (1. 20). 300,10\*.

Janasandha-kumāra, putto Brahmadattassa, rājā Bārāṇasiyaṃ  
(— Bodhisatto) IV 176,19\*. 177,20. 178 (21). 180,6.

Janasandha-jātaka (468) IV 176—180.

Jambāvatī, caṇḍālī, mātā Sivi-rañño, bhariyā Vāsudeva-  
Kaphassa VI 421,19\*. (21).

Jambuka, suka-sakupa-putto (— Bodhisatto) V 111,6°. 120°,3.

II. 16 (17). 125°,1. 2. 9. 125,16.

Jambuka, sunakho III 535,26°.

Jambuka-jātaka (335) III 112—115.

Jambukhāda(ka)-jātaka (var. lect. Jambu-vādaka-, -sākhāda-)  
(294) II 438—440.

Jambudīpa N 49,5—6. 85,9. — I 166,14. 179,5°. 191,18°.

228,20. 263,15°. 272,20°. 356,28°. 357,8°. 359,21°. 446°,17. 18.

— II 21,2°. 22,16°. 49,26°. 81,22°. 112,4°. 119,7°. 156,6°.

170,3. 212,18°. 216,9. 14. 248,22°. 250,20°. 257,15. 258,3°.

291,16°. 296,8°. 321,12. 367°,14. 16. — III 3°,15. 18—19.

32,3°. 129°,5. 10. 158,14°. 159°,11. 16. 21. 414,21°. 485 (17).

515,21°. 516,4°. (28). 526 (14). 538,9°. — IV 40,8°. 82,21°.

83,28°. 95,4°. 101°,3—4. 105,8°. 136,28. 153,9°. 160°,4. 5.

12. (13). 176,25°. 212,23°. 214,14°. 230,23°. 245,22°. 304,18°.

341,19°. 342,4°. 355,8°. 361,6°. 378,9°. 379,5°. 391,12°.

468,19°. — V 14,13°. 20,27°. 59,6°. 65,8°. 127°,17. 24. 130,10°.

133,4°. 135,19°. 162,26°. 226 (14). 231,26°. 282,8°. 283,11°.

285,27°. 295,7°. 301,13°. 304,9°. 312,17. 314°,24. 26. 315°,9. 12.

316,14°. 317,1°. 319 (1). 440,4. 443,18. 457,24°. 464,3°.

471,15°. 472,21°. 473,23°. 474,10°. 475 (10—20). 476,8°.

489 (21). 493,16°. 509,5°. 510,25°. — VI 8,27°. 39,4°. 56,15°.

100 (24). 148 (23). 162,27°. 242,26. (29). 255,30°. 262°,9. 10.

278,16°. 279 (4). 391°,1. 5. 12. 25. 392°,4. 8. 27. 393°,13. 19. 25.

400°,1. 4. 404,10°. 411,4°. 415°,10. 13. 428,5°. 435,24°.

460°,13. 24. 461,5°. 464,18°. (31). 483 (7). 485,2°. 505,1°.

Jambudīpa-samudda III 91 (24).

Jayaddisa, rājā Kampīlaratthe, pitā Alīnasattukumārassa

(Bodhisattassa) N 45,22. — V 22°,2. 27. 23,22°. 30°,21. 26.

Jayaddisa-jātaka (513) V 21—36.

Jayampati, putto Okkākassa raṭṭhō V 282°,3. 286,26°.

287°,2. 17.

Jayasena, rājā, pitā Siddhattha-Buddhassa N 40,8. — pitā

Phussa-Buddhassa N 41,3.

Jarā, luddo IV 88,26\*. 89,3\*.

Jarāsuttam I 309,8.

Jarudapāna-jātaka (256) II 294—296.

Java, Javana, devaputto VI 239,4. (33). 240 (10).

Javanahamsa-jātaka (476) IV 211—218.

Javasakupa-jātaka (308) III 25—27.

Jāgara-jātaka (414) III 403—405.

Jātaka, N 1,12. — Jātakass' Atthavappanā N 1,30. 2,1. —

VI 594,2. — Jātakatṭhakathā N 62,30.

Jāta-veda. — Aggi I 214\*,17. 29, (22—24). 494,28\*. 495 (4). —

II 326,16\*. 330,13\*. — III 17\*,9. — V 452,22. 454 (25). —

VI 201,31\*. 202 (7). 204,12\*. 206,20\*. 371,12\* (22). 528,25.

529,5. 530,28. 578,26.

Jātimanta, brāhmaṇo Vettavatinadittire IV 388\*,8. 12. 24.

Jātiyāvanna, Bhaddiyanagaram nissāya II 331,16.

jānapaditthi aññatarā I 306,27.

Jālaroruva, mirayo V 271 (6. 7).

Jālikumāra (Jāli), putto Vessantara-rañño (Bodhisattassa)

N 77,12. — VI 487,1\*. 509,24 (26). 29. 513,4. 533,8. 541,22\*.

24. 542,5\*. 544,21. 545,21. 546\*,2. 8. 25. 28. 547,14. 16. 553,34.

556,19 (28). 557,32. 559,9. 12. 15. 17. 23. 25. 27. 561,3. 18.

563,9. 14. 17. 565,7. 570,18. 574,16. 578,5 (12). 579 (7).

581\*,14. 17—23. 582,5\*. 583,19\*. 585,10. 589,2 (7). 593,28.

Jitamitta, aggasāvako Nārada-Buddhassa N 37,7.

Jina-cakkaṃ, IV 100,19.

Jina-sāsanam, I 229,32.

Jinā pubbakā I 214,11\*.

Jivaka (purisa-nāma) I 402\*,25—27. • 403\*,14. 20.

Jivaka Komārabhaṇḍa, (vejjo) I 116,27. 117,18. 118,12—13.

15—16. 24. 119,3—5. 508,27—28. 30. 509,3. 15—17. 25. — IV

430,17. — V 262,17. 21. 333,14.

Jivakambavana, Rājagaham nissāya I 114,9. 509,26. — V

261,32. 262,23.



jīvitapariccāgo Ānandassa IV 413,3. 423,23. — V 333,3. 354,6.

Juṇha, thero Kosalajanapade I 165,2. 4. 166,3.

Juṇha(kumāra), putto Bārāṇasi-raṇṇho, Bārāṇasi-rājā (— Boḍhisatto) IV 96\*,18. 28. 97\*,1. 9 (12). 99 (23).

Juṇha-jātaka (456) IV 95—100. — II 426,28.

Jūjaka, brāhmaṇo Kālīṅgaratṭhe Dunnivīṭṭhabrāhmaṇagāma-vāsi (— Devadatto) VI 521,8\*. 21. 523\*,5. 16. 26. 531,25\*. 532 (18). 23\*. 533,14\*. 540,16\*. 541,15\*. 543\*,4. 30. 544,26\*. 545\*,7. 14. 22. 548,2\*. 551,10\*. 553,10\*. 554,3\*. 568,21\*. 573\*,26. 27. 574\*,2. 25. 575,7\*. 581,9\*. 593,25.

Jūjaka-khaṇḍa, Vessantara-jātaka VI 528,17.

Jeṭṭhamūla-māsa V 412,18.

Jeta-rājakumāra II 216,19. (cfr. Jetavana-dvārakoṭṭhaka).

Jetavana N 77,4. 92,21. 31. — I 95,11. 96,10. 106,16. 123,11. 126,15. 133,22. 136,10. 145,15. 147,29—30. 153,22. 156,8. 15. 159,14. 164,27. 169,2. 175,2. 178,13. 181,5. 182,9. 188,29. 191,2. 193,21. 25. 196,17. 198,9. 13. 18. 206,16. 210,14. 215,14. 220,15. 32. 221,1. 4. 12. 14. 19. 224,14. 22. 226,21. 25. 234,13. 241,27. 244,26. 248,12. 251,20. 252,4. 26. 257,2. 259,4. 261,25. 268,7. 18. 269,11. 270,14. 272,17. 283,7. 284,12. 285,3. 289,19. 295,19. 299,13. 301,14. 302,28. 306,26. 310,5. 311,22. 316,3. 7. 317,5. 327,25. 329,28. 332,25. 334,27. 345,18. 347,4. 348,15. 19. 349,3. 354,15. 25. 355,24. 363,8. 364,2. 366,3. 10. 367,23. 369,6. 370,2. 3. 375,17. 377,14. 379,6. 381,2. 32. 387,22. 391,20. 401,27. 404,2. 405,27. 411,8. 25. 412,24. 413,24. 414,22. 416,8. 418,2. 426,21. 27. 428,12. 430,9. 431,15. 432,25. 435,19. 437,2. 441,3. 446,24. 449,19. 451,13. 455,5. 458,14. 460,2. 461,24. 463,2. 13. 469,14. 471,10. 18. 473,2. 474,2. 28. 477,5. 480,12. 484,11. 493,16. 495,17. 497,2. 499,8. 501,2. 5. 9. — II 1,4. 9,11. 12,7. 15,2. 17,24. 23,26. 30,9. 11. 15. 53,2. 41,3. 43,10. 45,11. 50,11. 52,20. 54,9. 58,22. 60,26. 63,7. 11. 65,25. 68,2. 72,6. 74,2. 5. 12.

76,14. 79,8. 17. 82,2. 85,6. 86,20. 92,5. 93,18. 95,24. 99,18. 20.  
 106,23. 108,9. 109,17. 111,2. 4. 113,13. 115,17. 125,11. 14.  
 127,11. 132,15. 134,18. 137,6. 139,4. 142,2. 9. 144,20. 148,21.  
 151,2. 155,11. 158,17. 160,24. 164,16. 167,14. 169,21. 173,12.  
 175,18. 178,5. 179,16. 181,2. 184,7. 196,14. 202,24. 203,10.  
 206,28. 208,2. 209,26. 28. 212,12. 216,8. 18. 19. 25. 219,2. 4.  
 224,19. 227,3. 229,6. 231,14. 233,23. 236,2. 6. 239,21. 246,8.  
 257,13. 17. 263,17. 265,2. 266,23. 268,23. 271,4. 277,7.  
 286,9. 291,25. 294,10. 297,2. 310,21. 314,18. 318,22. 321,8.  
 14. 323,13. 328,2. 335,6. 337,10. 338,13. 341,2. 345,6.  
 347,5. 349,16. 351,16. 20. 356,2. 5. 359,2. 361,15. 365,2. 24.  
 385,2. 387,9. 13. 390,25. 392,10. 400,6. 403,12. 409,28.  
 415,11. 416,15. 17. 419,2. 420,26. 423,15. 426,26. 429,16.  
 431,3. 433,2. 436,17. 22. 441,9. 13. 443,2. 444,18. 449,14. —  
 III 1,4. 8,16. 13,9. 15,23. 18,2. 9. 20,16. 27,11. 30,17. 36,2.  
 7. 9. 10. 12. 39,7. 43,16. 44,28. 48,18. 20. 51,10. 56,8. 58,25.  
 66,19. 27. 71,3. 74,18. 19. 22. 82,2. 84,3. 86,17. 90,15. 92,19.  
 102,10. 104,17. 106,20. 26. 110,2. 115,10. 118,25. 26. 126,5.  
 128,20. 134,13. 137,2. 4. 139,20. 141,21. 145,21. 147,18.  
 149,10. 153,4. 155,8. 162,2. 168,10. 170,18. 182,7. 187,10.  
 191,3. 193,21. 194,7. 196,2. 197,22. 200,2. 204,2. 206,13.  
 208,5. 211,3. 5. 213,8. 219,17. 224,22. 228,4. 232,20. 238,2.  
 246,10. 248,17. 255,2. 257,2. 265,2. 267,14. 270,7. 275,3.  
 281,13. 286,9. 299,2. 13. 303,10. 307,24. 25. 308,4. 312,12.  
 314,16. 317,4. 324,45. 330,11. 332,4. 25. 336,22. 341,20.  
 355,21. 358,20. 359,2. 363,15. 21. 369,27. 375,17. 25. 388,17.  
 391,9. 397,5. 400,5. 15. 403,2. 19. 405,16. 423,4. 428,9.  
 435,2. 439,5. 444,11. 454,6. 464,15. 469,25. 474,21. 479,2.  
 483,3. 490,13. 494,21. 496,24. 501,21. 502,5. 9. 514,19. 520,2.  
 524,12. 527,2. 532,2. — IV 1,3. 15,2. 22,5. 27,25. 43,21.  
 59,5. 62,14. 70,2. 72,18. 79,4. 90,3. 95,11. 100,14. 104,10.  
 113,20. 123,25. 130,22. 131,5. 7. 136,22. 144,8. 148,12.  
 152,23. 158,2. 167,2. 176,2. 180,9. 187,2. 27. 28. 188,2. 4. 6



- 189,5. 196,23. 200,3. 7. 211,24. 219,2. 224,8. 228,5. 8. 10. 24.  
 296,20. 242,27. 244,20. 263,7. 276,3. 288,25. 297,21. 304,27.  
 314,29. 315,1. 4. 325,16. 332,26. 342,25. 350,19. 351,7. 355,2.  
 360,23. 369,2. 8. 375,3. 5. 21. 390,5. 401,11. 437,4. 444,7.  
 454,6. 468,25. 473,15. 491,8. — V 1,3. 11,5. 14. 21,2. 36,9.  
 57,5. 75,6. 88,6. 98,22. 109,3. 125,21. 152,2. 161,21. 177,10.  
 193,3. 209,21. 227,21. 247,3. 278,3. 312,15. 382,9. 456,19.  
 — VI 1,3. 30,15. 68,25. 29. 69,22. 24. 70,5. 9. 157,26.  
 255,14. 329,20. — Jetavana-koṭṭhaka II 142,8. — Jetavana-  
 dvārakoṭṭhaka I 329,26. 348,14. 17. 30. — II 216,20 (Jeta-  
 rājakumārena kārito). 239,23. 286,20. 321,11. — III 2,9. —  
 Jetavana-dvāra IV 158,15. 228,23. 26. 27. — V 262,3. —  
 Jetavana-piṭṭhi I 493,18. — II 170,10. 16. — piṭṭha II 170,5.  
 — Jetavana-pokkharanī, I 329,26. 330,4—6. 10. 13. 21. 331,8\*.  
 — IV 158,16. — Jetavana-magga II 416,7. — Jetavana-  
 vihāra I 93,10. 14. 230,24. 348,10. — II 46,1. 403,24. —  
 -mahāvihāra I 95,7. — IV 228,21. 23. — -piṭṭhivihāra II  
 203,9. 341,12. — VI 70,4.  
 Jetuttara, nagaram Siviratthe VI 480,7\*. 484,14\*. 486,14\*.  
 487\*,15. 21. 489 (17). 504 (8). 514\*,1. 5. 10. (27). 541 (26).  
 545,23\*. 561,7. 566,16\*. 572 (11). 573 (15). 574,4\*. 580,23\*.  
 592\*,5. 9. 25.  
 Jotipāla-(kumāra), mānava purohitaputto (— Sarabhañgasatthā  
 — Bodhisatto) N 43,16. — III 463,4\*. — V 127,29\*. 128\*,7.  
 19. 27. 129\*,1. 5. 8\* 16. 26. 130,8\*. 131,11\*. 132,5\*. (cfr.  
 Sarabhañga). Jotipāla-vatthu VI 14 (29).  
 Jotirasa, tāpaso Kañcanapabbate, kulūpako Vessavaṇassa  
 II 399,10\*.

Jh.

Jhānasodhana-jātaka (134) I 473.



Ñ.

Ātattthacariyā I 175,2. 484,12. — III 369,28. — IV 144,5.  
 Ātakānam kalaho IV 207,22. (cfr. V 412,15).

T.

Takka-jātaka (63) I 295—299. Takkāriya-jātaka — Takka-jātaka V 446 (16).

Takka-paṇḍita, isi (— Bodhisatto) I 296,26\*. 297\*,8. 12. 298\*,1. 11. 15. 16. 17. 299,10.

Takkaru-jātaka, see: Kakkāru-jāt.

Takkaṇa-jātaka (446) IV 43—50.

Takkaṣilā, nagaram Gandhāra-raṭṭhe I 191,11\*. 259,11\*. 273\*,5. 9. 285\*,9. 18. 22. 286\*,3. 11. 317,27\*. 356\*,13. 16. 375,1. 395,24\*. 396\*,15. 397\*,24. 27. 402,14\*. 406,9\*. 431,21\*. 447,10\*. 463,24\*. 470\*,2. 3. 471,7. 505,27\*. 510,14\*. — II 2,6\*. 39,7\*. 47\*,11. 12. 16. 53,1\*. 68,9\*. 72,10\*. 85,19\*. 87,8\*. 100,10\*. 137,30\*. 165,6\*. 173,21\*. 200,9\*. 217\*,1. 2. 11. 218 (3. 4). 219,13\*. 272,6\*. 277,25\*. 278,2\*. 282,6\*. 314,26\*. 319,4\*. 323,22\*. 349,25\*. 359,8\*. 366,25\*. 400,27\*. 411,11\*. 427,3\*. — III 31,6\*. 39,16\*. 64,11\*. 79,3\*. 93,11\*. 115\*,18. 19. 119,20\*. 122,19\*. 126,3. 143,1\*. 147,23\*. 149,22\*. 158,13\*. 159\*,17. 22. 24. 168,23\*. 171,11\*. 194,16\*. 215,22\*. 219,20\*. 221,4\*. 228,22\*. 235\*,7. 8. 238,11\*. 249,1\*. 308,11\*. 337,3\*. 341,25\*. 352,6\*. 377,24\*. 381 (24). 392,1\*. 400,21\*. 403,25\*. 407,24\*. 415,10\*. 428,22\*. 463,5\*. 497,10\*. — IV 7,14\*. 22,18\*. 38,28\*. 50,27\*. 52,2\*. 55,18\*. 74,3\*. 96,18\*. 98,14\*. 171,6\*. 176,20\*. 200,14\*. 203,8\*. 224,19\*. 237,8\*. 298,15\*. 305,13\*. 315,30\*. 316,12\*. 391,9\*. 401,23\*. 456,20\*. — V 23,1\*. 25,23\*. 127,31\*. 161,27\*. 177,17\*. 210,22\*. 227,27\*. 247,12\*. 263,7\*. 426 (12). 457,7\*. 476,20\*. 479 (22). — VI 347,7\*.

- Takkasilācariya, (— Bodhisatto) II 279,23\*.  
 Takkasila-jātaka (— Telapatta-jāt. 96) I 470,1\*.  
 Takkasila-rāja, (— Bodhisatto) I 399,25\*. II 218,20.  
 Takkārika-jātaka (— Takkāriya-jāt.) III 102,11.  
 Takkāriya-māṇava, T-paṇḍita, (— Bodhisatto) IV 245,29\*.  
 247\*,11. 255,11. Takkāriyā (!) IV 247,24\*. 248 (4).  
 Takkāriya-jātaka (481) IV 242—255. — I 431,16. II 356,4.  
 — (Takkāriyajātaka — Takka-jātaka V 446 (16).)  
 Tagarasikhin, paccekabuddho III 299,26. 300,10.  
 Tacasāra-jātaka (368) III 204—206.  
 Tacchasūkara-jātaka (492) IV 342—350.  
 Taṇḍulanāli-jātaka (5) I 123—126.  
 Taṇhaṃkara-Buddha N 44,3.  
 Taṇhā, dhītā Mārassa N 78,29. — I 469,17.  
 Tapana-niraya (var. lect. Tāpana), V 266,14\*. 267,25\*. 270,2\*.  
 271 (25—26). 275, (34—35).  
 Tapassu, vāṇijo N 80,16.  
 Tapodārāma, Rājagahaṃ nissāya II 56,23.  
 Tamba, rāja Bārāṇasiyaṃ III 187\*,17. 21. 189,15\* (19. 20).  
 190,7\* (15).  
 Tambapaṇṇi-dīpa, (— Sthaladīpa), N 85,11. — II 127,23\*.  
 129,10\*. — IV 490,20.  
 Tambapaṇṇi-sara II 129,11\*.  
 Tayodhamma-jātaka (58) I 280—283.  
 Talatā-devī, (mātā Cūḷani-Brahmadattassa Pañcāla-rañño) VI  
 398 (9). 434,27\*. 435,19\*. 471 (8). 472 (9—11). 474 (10). 478,15\*.  
 Tāpana-niraya, see: Tapana.  
 Tālavana (C\* Nālapana?), I 392,4\*.  
 Tāvatiṃsa-bhavana N 54,13. 16. 65,5. 26. — I 202\*,7. 9. —  
 II 37,20\*. 89,16\*. 91 (10). 92,29. 93,1. 312,16\*. — III 87\*,2. 5.  
 249,3\*. 252,11\*. — IV 63,4\*. 69,19\*. 105,21\*. 111 (11).  
 113,14\*. 170,16\*. 180,24. 236,14\*. 265,16. 318,24\*. 360,16\*.  
 445,26. 475\*,5. 7. — V 15 (14). 158 (32). 168 (16). 280,2\*.

281,3\*. 392,24\*. 400 (31). — VI 2,7\*. 97,7\*. 125,30\*. 132,3.  
 238,24. 239 (14. 34. 37). 256,13\*. 278,25\* (Tāvatiṃsa). 331\*3. 4.  
 Tāvatiṃsa-devaloka I 202,14\*. — II 93,20. 26. 311,4. 312,9\*.  
 — III 87,13\*. 250,21\*. — V 19 (24). — VI 484,18\*. —  
 Tāvatiṃsa-nagara VI 279 (13). — Tāvatiṃsā devā I 202,8\*.  
 — V 153,9. — VI 105,5. 568,10. — Tāvatiṃsā VI 279,9\*.  
 — Tāvatiṃsā accharā VI 590,16.

Timsanipāta (XVI) V 1—108.

Tikanipāta II 271—451. — IV 473 (3). (— II 330).

Tikūṭa, nadī (pabbato?) IV 438,28\*. 439 (4).

Tikhipamanti-kumāra, bhātā Cūḷani-Brahmadattassa VI  
 469 (25). 473,28\*. 474,3\* (6. 22).

Tiṇḍuka-jātaka (177) II 76—79.

Tittira-jātaka a) (37) I 217—220. — b) (117) I 431—432.  
 — c) (319) III 64—66. — d) (438) III 536—543.

Tittiriya-brahmacariyaṃ I 219,18.

Tittha-jātaka (25) I 182—185.

titthanāviko III 228,5.

titthiyasāvakā pañcasatā, Anāthapiṇḍika-setṭhissa saḥāyakā  
 I 95,8.

titthiyā hatalābhasakkārā III 126,6. (cfr. II 415,15. IV 187,5.)

Titthiyārāma II 415,22. 416,7. — IV 187,17. 188,3.

Tidasapura, (Tāvatiṃsabhavane) III 413 (14). — VI 168,25\*.

Tidasā, (devā Tāvatiṃsabhavane) III 357,15\*.

Tidiva, (— Tāvatiṃsabhavana) IV 322,23\*.

Tipallatthamiga-jātaka (16) I 160—164. — III 64,4.

Timanda, maccho V 462,16\*.

Timirapiṇḍala, maccho V 462,18\*.

Timbaru-tittha V 388,25\*. 389 (1).

Tiyaggala, daho Himavante V 415,25.

Tiracchāna, (Tiracchāna-yoni) VI 395,27.

Tirīṭavaccha, brāhmaṇaputto tāpaso (— Bodhisatto) II 314,23\*.  
 315,5\*. 316,24\*. 317 (3). 19\*.



Tirīṭavaccha, seṭṭhi Ariṭṭhapuranagare, pitā Ummadantiyā

V 210,25°. 211,3°. Tirīṭi V 215,19°.

Tirīṭavaccha-jātaka (259) II 314—318.

Tirīṭi, see: Tirīṭavaccha, seṭṭhi.

Tilamutṭhi-jātaka (252) II 277—282.

Tissa, aggasāvako Dipamkara-Buddhassa N 29,21. — agga-sāvako Vipassi-Buddhassa N 41,16.

Tissa, amacco IV 11 (24).

Tissa-kumāra, seṭṭhi-putto Rājagahe, — Cullapiṇḍapātika-tissa-thero, I 156,10.

Tissa-Buddha N 40,14. 15. 28. 44,9.

Tissa, thero, — Dhanuggaha-tissa-thero, II 404,3.

Tissa, thero, — Losaka-tissa-thero, I 236,9. 11.

Tissā, aggasāvikā Koṇḍañña-Buddhassa N 30,14.

Titimīti, mahāmaccho V 462,17°.

Tilavāhā, see: Telavāhā.

Tuṇḍila, bhātā Kāliyā gaṇikāya IV 248°, 21. 26. 249°, 4. 16. 24.

Tuṇḍila, sūkaro (— Cullatuṇḍila) III 289,6°. 291 (21. 24). 292 (7).

Tuṇḍila-jātaka (388) III 286—293.

Tudu Brahmā IV 244,31. 245,3.

Tusita-devatā (pl.) N 49,32.

Tusita-pura N 2,6. 47,18. 21. 49,32. 52,4. 77,1. — VI 573 (9). 593 (23). 594,8.

Tusita-bhavana N 2,7. 47,17. 48,18. — VI 573 (9). Tusitā (devā) VI 279,9°.

Tēpiṭakam Buddhavacanam IV 37,7. — Tēpiṭaka-abhidhammika-vinayadharā IV 219,12. (cfr. Piṭaka-).

tebhātika-jaṭilā (Uruvelāyam) N 82,31. 86,26.

Temiya-kumāra (— Mūgapakkhapāṇḍita), putto Kāsirañño (— Bodhisatto) VI 3,19°. 4,14°. 5,25°. 6,8°. 8°, 11. 24. 10°, 17. 21. 11,4°. 12,12°. 19 (8. 32). 20,28°. 21,2°. 22,31. 23,2.

Temiya-jātaka — Mūgapakkha-jātaka (538).

Terasa-nipāta (XIII) IV 200—275. — I 193,23. 196,18.

416,10. 431,18. — II 356,3. — III 524,13.

Telapatta-jātaka (96) I 393—401. — Takkaṣiṇa-jāt. I 470,1\*.

Telavāhā, nadī Serivaratṭhe (var. lect. Kelavāhā, Tīlavāhā)

I 111,7\*.

Telovāda-jātaka (246) II 262—263.

Tesakupa-jātaka (521) V 109—125. — I 177,29\*. — II 1,5.

— III 110,3. 317,5. — VI 94 (39).

## Th.

Thupa, nagaram, see: Thūpa.

thullakumārika-palobhanaṃ I 196,18. 416,9. — II 419,3. —

III 147,19. 524,13. — IV 219,2.

Thullanandā, bhikkhunī I 474,27. 475,2. 9. 16. 476,20. 23.

477,1.

Thusa-jātaka (338) III 121—126. — III 215,15.

Thūpa, nagaram (var. lect. Thupa) VI 62,23\*. 65,30. — brāh-

maṇagāmo Majjhimadesa N 49,13.

therassa paṇḍavyākaraṇaṃ I 474,3.

## D.

Dakarakkhasa-jātaka (517) V 75,1—4.

Dakarakkhasa-paṇḍha, Ummaggajātaka VI 469\*, 11. 21. 477,26\*.

478,8\*.

Dakkhiṇāgiri-jaṇapada I 224,18. — II 345,4. 6.

Dakkhiṇāpatha V 133,24\*.

Daṇḍakāhiraṇṇa-pabbata, Himavantapadesa II 33,18\*. 36\*, 2.

11. 18. 38,13\*.

Daṇḍakāraṇṇa V 29,1 (Daṇḍakāraṇṇagato Rāmo).

- Daṇḍakin, rājā Kumbhavati-nagare III 463,18\*. — V 29 (18).  
133,27\*. 134,4\*. 135,25\*. 143\*,11. 19. 267,7\*.
- Datta, thero (— Mantidatta) IV 343,12. 16. — (purisanama?)  
IV 478 (27).
- Datta, putto Dhataratṭha-nāgarañño — Bhūridatto (Bodhisatto)  
VI 167,30\*. 168,28\*.
- Daddabha-jātaka (322) III 74—78. — V 414,18.
- Daddara, — Mahādaddaro putto Sūradaddara-nāgarañño (Bo-  
dhisatto) III 16,24\*.
- Daddara, pabbato Himavantapadese II 8,19. 20. (23—25) —  
Rajata-pabbata. 67,12\* (14). — III 16,5\*.
- Daddara-jātaka a) (172) II 65—67. — b) (304) III 15—17.  
— III 178,2.
- Daddara-nāgabavana, Daddarapabbatapāde Himavantapadese  
III 16,5\*.
- Daddara-pura, nagaram<sup>2</sup>Upacarassa rañño pañcamena puttana  
māpitaṃ III 461,7\*.
- Dadhimāla, samuddo IV 140,6\*. — Dadhimālī IV 140,12\*.
- Dadhivāhana, rājā Bārāṇasiyam II 104\*,17. 29. 105\*,5. 21.  
106,5\*.
- Dadhivāhana-jātaka (186) II 101—106.
- Dantapura, nagaram Kālīṅgaratṭhe II 367\*,17. 22. 371,16\*.  
381,12\*. — III 3,3\*. 376,12\*. 381 (23). — IV 230,6\*. 231,23\*.  
232,2\*. 236,14\*. — V 144 (24).
- Dabba Mallaputta, saṅghassa bhattuddesako I 123,13. 16.
- Dabbasena, Kosalarājā III 13\*.16. 17. 14\*,1. 13 (25). 15,14\*. 20.
- Dabbhapuppha-jātaka (400) III 332—336.
- Damana, V 126,23 (read; Nandopananda-damana).
- Damiḷa-ratṭha IV 238\*,6. 13.
- Darīmukha, purohitaputto Rājagahanagare, paccakabuddho  
III 238\*,9. 19. 24. 239\*,2. 17. 20. 240\*,4. 5. 7. 10. 17. 243,10\*.  
244,15\*. 245,17 (18. 19).
- Darīmukha-jātaka (378) III 238—246.



- Daḷha-vagga II 1—40.
- Daḷhadhamma, rājā Bārāṇasiyaṃ III 385,10\*. 386,8\* (19).
- Daḷhadhamma-jātaka (409) III 384—388.
- Daḷhadhamma-suttanta-desanā IV 211,24.
- Dava, see: Deva, devaputto.
- Dasaṇṇa-raṭṭha VI 239 (9). — Dasaṇṇaka-raṭṭha III 338(25).
- Dasaṇṇā VI 238,17. 239 (9, 20). — Dasaṇṇako (adj.) III 338,21\*.
- Dasaṇṇaka-jātaka (401) III 336—341.
- Dasanipāta IV 1—89. — I 363,8 (— Jāt. 439.) — III 93,8\* (— Jāt. 443.) — VI 257,25\* (— Jāt. 441.) — VI 372,31\* (— Jāt. 452).
- Dasabrāhmaṇa-jātaka (495) IV 360—368.
- Dasaratha, — Janasandho Bārāṇasi-rājā, II 299,14\*. (18, 21).
- Dasaratha, mahārājā Bārāṇasiyaṃ IV 124,6\*. 125,18\*. 126,11\*. 130,17. — Dasaratha-rājaputto (Rāmo) VI 558 (22).
- Dasaratha-jātaka (461) IV 123—130.
- Dasavara-gāthā (Vessantara-jātaka) VI 484,4.
- daḥarabhikkhu Sāriputtattherassa saddhivihāriko II 160,25.
- daḥarabhikkhuo I V 36,9.
- daḥarabhikkhū dve II 151,3.
- Dānakhaṇḍa, (Vessantara-jātaka) VI 513,10.
- dānajjhāsaya bhikkhu V 382,9.
- dānapati Sāvattvivāsī IV 236,21.
- dānavato bhikkhu IV 62,14.
- Dāmā, aggasāvika Vessabhu-Buddhassa N 42,13.
- Dāyapassa, uyyānaṃ Brahmaḍatta-kumārassa V 264,8\*. 27. 32. 265 (17). 28.
- dārako kuṭumbiyaputto Sāvattbiyaṃ III 501,22.
- dāvagginibbānaṃ I 212,8.
- dāsī Anāthapiṇḍikassa III 435,2.
- Diṭṭhamaṅgalikā (?) VI 478,19\*.
- Diṭṭhamaṅgalikā, Bārāṇasi-seṭṭhino dhītā IV 376\*, 4. 6. 7. 15.

- 19, 21. 377\*, 6. 8. 18. 20. 27. 378\*, 5. 18. 20. 379, 16\*. 383, 22\*. 385, 2\*. 386, 4. — dve Dīṭṭhamāṅgalikāyo (?), Ujjeniyam, ekā seṭṭhidhītā ekā purohitadhītā, IV 390, 21\*.
- dīṭṭhigatikā, pañca V 246, 10. (cfr. I 509, 10).
- Dibbacakkhu (Dibbacakkhuka), kuhakatāpaso IV 445, 25\*. 446\*, 1. 16. 448 (15).
- Dīghakārāyana, bhāgineyyo Bandhulassa senāpatino Kosalarañño IV 151, 21. Kārāyana IV 151, 28. 30.
- Dīghatālā, bhariyā Goḷakālassa VI 337 (18). 338 (5. 15. 16).
- Dīghatī, Kosalarājā (— Dīghīti, cfr. Vin. I 342) III 487, 18.
- Dīghapiṭṭhi, duggatamanusso VI 337 (23). 338 (10. 19).
- Dīghabhāṇakā (pl.) N 59, 31.
- Dīghāvu-kumāra, putto Arindama-rañño (Bodhisattassa) V 249, 14\*. 258\*, 14. 18. 20. 260\*, 4. 8. 10.
- Dīghāvu-kumāra (var. lect. Dīghayo-kumāra), putto Dīghatissa Kosalarañño (— Bodhisatto) III 211, 13\*. 212, 30\*. 213, 5. 487, 19. 489, 14. 490, 10.
- Dīghāvu-kumāra, putto Mahājanaka-rañño (Bodhisattassa) VI 44, 11\*. 61 (28). 62, 1\* (4). 68, 21.
- Dīghitikosala-jātaka (var. lect. Dīghītikosala) (371) III 211—213.
- Dīghīti, see: Dīghatī.
- Dīpamkara-Buddha N 2, 5. 10, 33. 11, 5. 8. 10. 12, 3. 18. 13, 4. 14. 31. 14, 2. 15, 11. 30. 16, 18. 21. 24. 17, 14. 19, 11. 26, 20. 23. 27, 4. 7. 28, 16. 25\*. 29, 1. 12. 14. 20. 22. 25. 30, 1. 3. 43, 28. 44, 4. 14. 17. 23. 47, 17. — III 242 (19).
- dīpa-vilokanam Buddhasa N 49, 11.
- Dīpāyana, see: Kaṇha-Dīpāyana.
- Dīpi-jātaka (426) III 479—482.
- Duka-nipāta II 1—270. — II 314, 21 (— Jāt. 157) — II 359, 4 (— Jāt. 154).
- Dukūla(ka), paṇḍito nesādaputto VI 72\*, 2. 6. 12. 18. 73\*, 6. 18. 74, 19\*. 85, 2\*. 87\*, 1. 3. 18. 88 (18).

Dukkhakkhanda, °sutta-pariyāyo II 314 (5). — °ādini suttāni IV 313 (7). °-pariyāyo IV 480 (17).

Dujīpa (Dujipa), rājā VI 203,2\* (4. 5). (cfr. Dudīpa).

Duṭṭhakumāra, putto Brahmāḍattassa Bārāṇasirañño (= Deva-datto) I 325,5\*. — Duṭṭha-rājā I 327,20.

Duṭṭhakumāra, putto Kitavāsa-rañño Bārāṇasiyam II 194 (26). 195 (7).

Duṭṭhakumāri, Bārāṇasi-seṭṭhino dbhīā I 295,28\*.

Dutiyapalāyi-jātaka (230) II 219—221.

Dutiyamakkāṭa-jātaka, see: Dūbbhiyamakkāṭa.

Dudīpa, rājā Bārāṇasiyam VI 99,9\* (13). (cfr. Dujīpa).

Duddada-jātaka (var. lect. Dudda-, Dudada-) (180) II 85—86.

Dunniviṭṭha, brāhmaṇagāmo Kālīṅga-raṭṭhe VI 514,3\*, 521\*,8. 14. 522 (18).

Dubbaca-jātaka (116) I 430—431.

dubbaca-bhikkhu I 159,15. 244,27. 252,27. 283,8. 363,7. 413,25. 430,10. — III 206,14. 255,3. 483,4. — IV 1,3. — dubbacajātiko bhikkhu II 41,4.

Dubbalakaṭṭha-jātaka (105) I 414—416.

Dummedha-jātaka a) (50) I 259—261. — b) (122) I 444—446.

Dummukha, rājā Kampillanagare Uttarapañcālaratṭhe III 379,3\*. 381,17\* (26).

Duyyodhana, putto Magadha-rañño, rājā Magadhānam V 161,26\*. 171,31\*. — Saṁkhapāla-nāgarājā (Bodhisatto) V 162,28\*.

Durājāna-jātaka (64) I 299—301.

Dussalakkhaṇa, brāhmaṇo Rājagahanagare I 373,18\*.

dussasahassapaṭilābha-vatthu II 314,20. (cfr. saṭakasa-hassapaṭilābho Ānandattherassa II 23,27.

Dūta-jātaka a) (260) II 318—321. — b) (478) IV 224—228.

Dūbbhiyamakkāṭa-jātaka (var. lect. Dutiyamakkāṭa-) (174) II 70—72.

Dūrenidāna N 2,11—47,18. — N 2,1. 7. — IV 282,19.



Deva, aggasāvako Sujāta-Buddhassa N 38,19.

Deva, devaputto, bhātā Kālakanniyā III 261,12\* (18) (v. l. Davo).

Devagabbhā, dhītā Mahākamsa-rañño Asitañjana-nagare IV

79,11\*. 80\*,2—4. S. 10. 13. 14. 19. 23. 26. 81\*,2—4.

Devatāpañha, Catukkanipāte VI 370,17\*.

Devatāpañha-jātaka (350) III 152.

Devatāpucchitapañha, (Ummaggajātaka) VI 378,21.

Devadatta I 106,8. 114,5. 140,7. **142**,17. 18. 25. 143,5. 7.

**147**,8. 14. 15. 18. 19. 25. 148,1. 149,5. 153,17. 172,25. **173**,4.

5. 7. 10. 11. 174,23. 26. **185**,27. 29. 186,2. 5. 6. 8. 15. 17. 19. 20.

22. 26. 28. 29. 31. 32. 210,11. 268,3. 278,13. 14. 280,17. 20. 26\*.

283,4. 319,16. 17. 20. 322,20. 22. 27. 28. 323,2. 327,18. 21.

424,24. 425,1. 5. 7. 426,13. 444,3. 4. 11. 13. 446,21. 465,20.

21. 24. 469,11. 482,18. 21. 25. 484,8. 489,2. 9. 490,21. 25.

491,1. 7. 12. 13. 14. 493,14. **508**,11. 16. 510,3. 6. 7. — II 38,22.

25. 39,2. 40,27. 70,3—5. 72,1. 3. 99,15. 121,11. 15—17. 125,8.

148,22. 23. 25. 150,23. 152,23. 24. 155,8. 158,19. 20. 160,21.

162,8. 13. 14. 164,12. 186,17. 196,9. **196**,15. 17. 25. 197,1. 3.

4. 5. 10. 199,5. 9. 10. 15. 202,17. 19. 206,7. 221,8. 10. 13.

224,16. **239**,21. 22. 23. 240,4. 242,16. 21. 243,2. 5. 246,5.

**248**,6. 7. 10. 16. 257,10. 384,22. 438,16. 19. 20. 440,2. 441,2.

— III 25,26. 27,9. 43,12. 86,18. 21. 90,11. 97,13. 18. 100,2.

112,19. 23. 115,8. 134,11. 161,27. 174,6. 7. 177,22. **177**,27.

178,10. 182,4. 202,13. 203,27. 298,21. 324,21. 355,24.

356,1\*. 358,17. 372,12\*. 414,30. 421,13. 454,9. 461,11. 12.

536,23. 537,1. 543,3. 5. — IV 37,4. 5. 12. 43,17. 18. 55,28.

59,1. 2. 100,16. 104,5. 6. **158**,12. 13. 30. 159,4. 166,23. 25.

196,18. 200,3. 4. 8. 11. 207,17. 19. 255,16. 21. 23. 263,3. 4.

350,16. 430,12. 18. 21. 436,29. 30. 454,2. 468,21. — V 56,2.

(20. 21). 68,1. 2. 74,29. 80. 75,8. 88,1. 2. **261**,33. 262,1. 4. 12.

**333**,4. 7. 17. 334,5. 10. 19. — VI **129**,19. 22. 130,1. 23. 26. 29.

131,1. 6. 9. 157,19. 20. 219,25. 236 (23). 255,6. 478,15\*.

593,25.

Devadatta-parisā I 153,18. — III 358,17. — IV 104,6. 437,1.

Devadatta-Kokālikā II 438,15. 24.

Devadattassa akataññutā III 25,25. — °assa āghātabandha-

naṃ paṭhamam Bodhisatte I 113,10\*. — °assa niraye pa-

viṭṭhabhāvo IV 158,2. — °assa paṭhavipavesanaṃ III 355,22.

457,7. — IV 100,14. — V 75,7. — °assa vatthu V 117 (23).

— °assa vadhāya parisakkanam I 278,12. 322,26. 489,7. —

II 158,10. 186,16. 382,3. — III 133,3. 177,26. 414,29. 536,22.

— IV 55,27. — °assa silāpavijjhanam V 67,29. — °assa

Gayāsīse Sugatālayadassitabhāvo I 490,24. — °assa Sugatā-

layo II 38,22. 148,22. 162,8. — °assa Sugatālayakaraṇam

III 112,17.

Devadaha-nagara N 52,10—12.

Devadhamma-jātaka (6) I 126—133. — I 206,18.

Devala, aggasāvako Padumuttara-Buddhassa N 37,21.

Devala, (— Kāḷadevalo) III 466,25. 467 (1). — V 151,29. —

— Asito Devalo III 466,27.

Devinda, dhammānūsāsako Vedeheraṇṇo VI 330,5\*. 343 (15).

354,7\*. 368,21\*. 369,12\*. 370,7\*. 380,26\*. 383,20\*. 388,2\*.

8 (10). 441\*, 23. 27. 478,18\*.

Desaka, nigamo Sumbharatṭhe I 393,18 (cfr. Sedaka, Saṃy,

Nik. V (Mahāvagga) 45,20. 46,19).

devorahanaṃ IV 263,10.

Doṇa, pokkharanī V 388,25\*. 389 (1).

Dohaḷakhaṇḍa, Vidhurapaṇḍita-jātaka VI 274,30.

Dvādasa-nīpāta IV 144—199. — I 133,24; 175,3; 484,13

(— Jāt. 465). — I 259,5 (— Jāt. 469). — I 437,4 (— Jāt.

472). — II 212,14 (— Jāt. 467). — VI 355,21 (— Jāt. 471).

Dvāraka IV 85,8\* (10). — Dvāravatī-nagaraṃ.

Dvāravatī, nagaraṃ IV 82,25\*. 83,7\*. 84,8\*. 85,11. — VI

421, (23. 20).

Dvāravatī-rajja IV 83,8\*.

## Dh.

Dhaja, brāhmaṇo N 56,3.

Dhajaviheṭṭha-jātaka (391) III 303—307.

Dhaññavattī, nagaraṃ Nārada-Buddhassa N 37,5.

Dhataratṭha, mahārājā Cātummahārājika-devaloke III 257,21\*,  
258,12\*. 262,3\*.

Dhataratṭha, rājā VI 251,14\* (27).

Dhataratṭha, nāgarājā VI 162\*,7. 12. 14. 15. 25. 28. 163\*,14.  
15. 20. 29. 164\*,15. 15. 166 (12. 15. 23. 28). 32\*. 167\*,15. 23. 28.  
171,20\*. 186,24\*. 195,3\*. 196,19\*. 200,4\*. 219,11\*. — Dhāta-  
ratṭhā nāgā VI 219,13\*.

Dhataratṭha, haṃsarājā (— Bodhisatto) IV 425,2. 6. 16.  
426,28\*. 428,13\*. — V 337,26\*. 338,2\*. 343,27\*. 345,27\*.  
353,2. 360\*,9. 11. 362,4\*. 365\*,2. 20. 366,2. 5\*. 9. 368,1\*.  
371,11\*. 372\*,6. 25. 28. 373,2\*. 377,5. 379,12\*. 382,7. —  
Dh.-mahissaro V 357\*,7. 22. — Dh.-kulaṃ V 345 (19).  
355\*,20. 26. 357,5\*. — Dhataratṭhā (pl.) V 340,14\*. 342 (13).  
343,17\*. 345,11\* (18). 346,7. 20. 347 (16). 353,23 (25). 382,3.

Dhanañjaya, rājā Bārāṇasīyaṃ III 97,23\*. 98\*,9. 16 (18).

Dhanañjaya, rājā Kururatṭhe Indapattanagare (pitā Bodhi-  
sattassa) II 366,23\*.

Dhanañjaya, Koravya-rājā (Korabya-rājā) Indapattanagare  
putto Dhanañjayassa (— Bodhisatto) II 368,11\*. 371,18\*. —  
N 45,13.

Dhanañjaya, Yudhiṭṭhilagotto, Koravya-rājā Indapattanagare  
III 400\*,19. 24. — V 57,7\* (Dh.-korabye). 59 (26). 67,24. —  
VI 255,27\* (Dh.-korabbe). 256\*,21. 25. 258,29\*. 259,15\*.  
261,26\*. 262,8\*. 268\*,5\*. 318,3\*. 329,17\* (cfr. Yudhiṭṭhila).

Dhanañjaya, seṭṭhi, pitā Visākhāya ca Sujātāya ca II 347,6.

Dhanapāla(kā), hatthi (Rājagāhe) — Nālāgiri, N 66,3. — III  
293,12. — V 337,1—2. — Dhanapāla-gajjito (?) III 293,9. —

Dhanapāla-damaṇaṃ I 142,19. — IV 413,4.

Dhanapāli (purisaṇāma) I 402,31\*. 403\*,3. 4. 14. 20.



- Dhanavati, brāhmaṇī, mātā Kassapa-Buddhassa N 43,22.  
 Dhanuggaha, Bārāṇasi-brāhmaṇo III 220\*,4. 12. 17. 20. 221,2\*.  
 224,18. — Culladhanuggaha-pañño III 219\*,25. 30.  
 Dhanuggaha-tissa, therō II 403,13. 28. 404,1. 9. 23. 26. 409,25.  
 — IV 343,9. 11. 27. 31. 350,14. 16. — Tisso II 404,3.  
 dhanuggaha-payojanaṃ III 293,9. 536,25 (cfr. Jāt. 542).  
 Dhanusekha, bhaddakāraka-putto, sabāyo Cūlanissa VI 469 (26).  
 471 (11). 475,3\* (10). Dhanusekhavā 475,5\* (10).  
 dhamma N 1,3. 80,31. — II 147,3\*. — dhammānussati-kam-  
 maṭṭhāraṃ I 97,13.  
 Dhamma, devaputto kāmāvacaraloke (— Bodhisatto) IV  
 100\*,22. 24. 101\*,7-9. 15. 22. 23. 102\*,6. 9 (17). 103,23 (29).  
 104 (2). 7.  
 Dhamma-jātaka (457) IV 100—104.  
 Dhammaka, pabbato Himavantassa avidūre N 6,11. 24. 7 (5. 9).  
 Dhammagutta, therō Tambapannidīpe IV 490,20.  
 Dhammacakkappavattana-sutta N 82,10.  
 Dhammacetiya-sutta IV 151,29.  
 Dhammadassi-Buddha N 38,27. 39,21. 30. 40,12. 44,8.  
 Dhammadinnā, aggaśāvikā Piyadassi-Buddhassa N 39,5.  
 Dhammadinnā, (bhikkhuni) VI 481,16\*.  
 Dhammaddhaja, purohito Yasapāṇiraṇṇo Bārāṇasiyāṃ II  
 186,21\*. 187\*,10. 19. 190,2\*. 196,9.  
 Dhammaddhaja-jātaka a) (220) II 186—196. — b) (384)  
 III 267—270.  
 Dhammantari, vejjo IV 496,7\*. 498 (32).  
 Dhammapada N 79,31. — I 349,16. — II 441,23. — III 73,3.  
 333,8.  
 Dhammapāla, brāhmaṇo (pitā Bodhisattassa) IV 50,22. —  
 Mahā-Dhammapāla IV 50,15. 52,3\*.  
 Dhammapāla, Dhammapāla-kumāra, putto Dhammapāla-  
 brāhmaṇassa (— Bodhisatto) IV 50,25\*. 51\*,3. 15. 19. 24.  
 52\*,7. 12. 55,3\*. 23.

- Dhammapāla, Dhammapāla-kumāra, putto Mahāpatāpassa rañño Bārāṇasīyaṁ (— Bodhisatto) III 178,16. 21. 179\*,3. 11. 17 (22). 180\*,8. 19. 181,13\*. 182,4.
- Dhammapāla, — Vidhurapaṇḍito (Bodhisatto) VI 289,30\*. 291,2 (20).
- Dhammapāla-kumāra, putto Vidhurapaṇḍitassa VI 290,25\*. 300,18\*.
- Dhammapāla-kula IV 50,21\*.
- Dhammapāla-gāma, Kāsiraṭṭhe IV 50,20\*.
- Dhammapāla-jātaka N 90,17. (cfr. Culla-dhammapāla-jātaka (358), Mahādhammapāla-jāt. (447).)
- Dhammasena, aggasāvako Maṅgala-Buddhassa N 34,8.
- Dhammasena, aggasāvako Phussa-Buddhassa N 41,4.
- dhammasenāpati, see: Sāriputta.
- Dhammā, dhītā Kikissa rañño (Kassapa-buddha-kāle) VI 481,13\*.
- Dhammika, sigālo I 460,14\*.
- Dhātara, devarājā VI 201,24\*. 202 (1).
- Dhātaraṭṭhā, nāgā VI 219,13\* (cfr. Dhātaraṭṭha-).
- Dhūmakāri, brāhmaṇo III 401\*,13. 26. 402,6\*. 29.
- Dhūmakāri-jātaka (413) III 400—402.
- Dhūma-roruva, nirayo V 271 (6. 7. 9).
- Dhonasāka-jātaka (v. l. Venasāra-, Venasā-) (353) III 157—161.

## N.

- Nakula, Paṇḍurājaputto V 424,20. 426 (11).
- Nakula-jātaka (165) II 52—54.
- Nakulā, aggasāvikā Sobhita-Buddhassa N 35,21.
- Nakkhatta-jātaka (49) I 257—259.
- Nagara, purāṇo V 310,19 (29—30).
- Nagara-khaṇḍa, Bhūridatta-jātaka VI 167,27.

Nagarapavesana-khaṇḍa, Bhūridatta-jātake VI 197,8.

Naggaji, rājā Takkasīlanagare Gandhāraratṭhe III 377,24\*.  
381,16\* (25).

Naṅgalisa jātake (123) I 446—449.

Naṅguṭṭha-jātake (144) I 493—495. — II 43,11.

Nacca-jātake (32) I 206—208.

Naṭakuvera, gandhabbo III 91,5\*, 92,1\* (16). — V 424,27.

Natamdaḷha-vagga II 139—164.

Nanda, kaniṭṭhabhātiko Buddhassa N 91,10. 17. — II 92,7. 9.  
15. 16. 18. 20. 24. 29. 93,1. 6. 7. 11. 15. 20. 26. 94,6. 12. 95,21.  
— IV 224,10 (Nando kulaputto). — Nandakumāro II 92,10.  
Nandatthero II 92,6. 93,25. 94,9. — V 449 (26). — Nanda-  
paṇḍito II 381,24.

Nanda, dāso I 225\*,5. 7. 12. 16. 20. 27. 28. 226,12\*. 18. — Nan-  
dako I 226,1\*.

Nanda, brāhmaṇo Takkasīla-vāsī V 23,1\*. 24,11\*. 25,21\*. —  
476,20\*. 486 (4). 493,29\*. 511,21.

Nanda, Nandakumāra, brāhmaṇaputto tāpaso, bhātā Bodhi-  
sattassa V 312,26\*. 313\*,5. 21. 314\*,3. 5. 9. 11. 315,18\*.  
316\*,1. 5. 19. 24. 26. 318,10\*. 319,3\* (23. 26). 320,11\*. 321\*,27.  
30. 322,23. 324\*,6-9 (15-17). 19. 326\*,1 (22). 24. 327\*,6. 9.  
19. 24. 328\*,2 (10). 18. 21. 23. 26-29. 329\*,1-4 (7-11). 13. 26.  
332,19\*. 22.

Nanda-jātake (39) I 224—26.

Nandakovada II 392,16.

Nandagopā, paricārikā Devagabbhāya IV 79,19\*. 80\*,6. 7.  
12. 16. 24. 26. 27. 81,3\*.

Nandana-pokkharanī, Tāvatiṃsabbhavane II 189,13\*. — Nan-  
danavana-pokkharanī VI 333,18\* (cfr. Nandā-p.).

Nandana-vana, Tāvatiṃsabbhavane N 49,32 (Tusitapure). 49,33  
(sabbadevalokesu). — II 183,21\*. — III 494,13. 495,36. —  
V 153,29\*. 154,9\*. 158,9 (31. 32). 190 (12). 392,25\*. 453,31.  
— VI 132,1\*. 144,18 (20). 147,14\*. 238,33. 239,3. 240 (9).



- 278\*, 23. 28. 333,20\*. 395,2\*. 449,9\*. 481,23\*. 529,31. 530,8.  
531 (8). 534,13. 590,14 (31).
- Nandamūla(ka)pabbhāra, Uttara-Himavante II 195 (9). — III  
240\*, 1. 16. 245,26\*. 304,19\*. 377\*, 15. 23. 379,18\*. 407,13\*.  
433,19\*. 439,12\*. 471,4\*. 472,6\*. — IV 114\*, 17. 23. 115\*, 1.  
17. 27. 116,7\*. 342,9\*. 367,20\*. 368,2\*. 370,16\*. — V 248,28\*.
- Nandā, aggasāvika Dipamkara-Buddhassa N 29,23.
- Nandā, itthi gehe Bodhisattassa I 201\*, 2. 26. — pādapariçārikā  
Sakkassa I 204,29\*.
- Nandā, tisso dhītaro Bodhisattassa I 475,20\*.
- Nandā, dhītā Candakumārassa (Bodhisattassa) VI 134,27\*.
- Nandā-devī, aggamahesī Cūlani-Brahmadattassa Pañcāla-rañño  
VI 434,27\*. 435,19\*. 445\*, 11. 12 (28. 32). 453,27\*. 454\*, 6. 14.  
455,18\*. 456,19\*. 457\*, 24. 25 (27—29). 458\*, 1. 6. 462,24\*.  
466\*, 10. 14. 467\*, 6. 26. 469 (25). 473 (12. 20). 475 (26).
- Nandā-pokkharāṇī, Tāvatisabhavane I 204,31\*. 205,5\*. —  
VI 132,2\*. 232 (14). 531 (8) (cfr. Nandana-p.).
- Nandiya, vānaro (— Bodhisatto) II 199,18\*. — Mahānandiko  
II 202,21.
- Nandiya, migo (— Bodhisatto) III 270,16\*. 271\*, 1. 5. 17. 25.  
272\*, 6 (9). 12.
- Nandiyamiga-jātaka (385) III 270—274.
- Nandivīsāla, go (— Bodhisatto) I 191,14\*. 192\*, 3. 10. 21. 23.  
28. 193 (13). 18.
- Nandivīsāla-jātaka (28) I 191—193. — I 374,31.
- Nandisena, amacco Assaka-rañño III 3\*, 17. 24. 4 (2). 10\*. 5\*, 7.  
17. 6\*, 7. 19. 8, 7. 13\*.
- Nandopananda, (nāgprājā) V 126,22 (Nandopananda-dama-  
naṃ).
- Namuci, Kilesamāro V 453,17. 455 (11) (cfr. Kilesamāra).
- Nammadā, nadī II 344,1\* (3). — IV 392,18\*. 397,8\* (30).
- Naradeva, yakkho VI 383,18\*. 387,24\* (28).

- Nalakapāna, gāmo Kosalesu I 170,3. — Nalapāna-pokkharāṇī I 170,3.
- Nalakāra, devaputto IV 318,12\*. 323,2\*.
- Nalapāna-jātaka (20) I 170—172.
- Nalamāla, samuddo IV 140,27\*. — Nalamāli IV 141\*,6. 13.
- Naḷini-jātaka, see: Naḷinikā-jāt.
- Naḷinikā, Kāsirājadhātā V 194\*,14. 20. 195 (3). 18\*. 198,25\*. 199,20\*. 209,18. — Naḷiniyā V 194,30\*.
- Naḷinikā-jātaka (526) V 193—209. — Naḷini-jāt. V 209,19. 449 (25).
- Naḷinī, rājadhānī Vessavaṇassa VI 313,9\* (19) (Naḷiññam — Naḷiniyam).
- Navanipāta III 483—543. — I 241,28; II 318,24 (= Jāt. 395 & 434). — I 430,11; II 41,5; IV 1,4 (= Jāt. 427).
- nahāpita putto Vesālī-vāsiko II 5,12.
- Nāgadīpa II 128,16\*. — III 187,20\* (= Serumadīpa). 118\*,5. 26. — IV 238,9\*.
- Nāgabhavana VI 256\*,14. 17. 24. 257,5\*.
- Nāgamuṇḍā, dāsī, mātā Vāsabhakkhattiyāya I 133,25. — IV 145,8.
- Nāgarukkhā, bodhi Maṅgala-Buddhassa N 34,9. — b. Sumanassa N 34,28. — b. Revatassa N 35,10. — b. Sobhitassa N 35,22.
- Nāgasamāla, thero IV 95,13.
- Nāgasamāla, aggasāvikā Sujāta-Buddhassa N 38,20.
- Nāgā, aggasāvikā Sujāta-Buddhassa N 38,20.
- Nāgita, Bhagavato anibaddhaupatṭhako IV 95,14.
- naṭakitthiyo N 61,14—26. •
- Nāthaputta-nigaṇṭha, dīṭṭhigatiko I 509,14. — Nigaṇṭha-Nāthaputto II 262,13. 15. 263,14. — III 128,17. — V 246,12.
- Nānacchanda-jātaka (289) II 426—29.
- Nāmasiddhi-jātaka (97) I 401—403.

- nāmasiddhiko bhikkhu I 401,23.
- Nārada, amacco Bārāpasirañño III 143\*,24. 26. 144\*,3. 16. 23. 145,15\*. 18. 362 (21. 23. 28).
- Nārada, isi Majjhimapadesa Arañjaragirimhi, kaṇiṭṭho Kāla-devalassa III 463\*,20. 26. 464\*,3. 11. 16 (18). 23. 465\* (3. 7). 11. 12 (18). 466 (5. 15. 22). 25. 467,3\*. 469,19. — jettḥante-vāsiko Sarabhañgassa V 133,11\*. 134,2\*.
- Nārada, upatṭhāko Sujāta-Buddhassa N 38,19.
- Nārada, tāpasakumāro, putto Kassapassa (Bodhisattassa) IV 222\*,21. 23. 25. 27. 29. 223,2\*. (cfr. Collatāpasa).
- Nārada, brāhmaṇatāpaso (devabrāhmaṇo) V 392,24\*. 393,13. 18. 394\*,8. 10. 13. 394,25. 395,12\*. 412,11. — pañcabhiññā-tāpaso V 424,6\*. — devabrāhmaṇo V 450,5\*. 7. 451,34\*. 452,1. 456,4\* (11). — tāpaso gottena Kassapo VI 56,12\*. 58,8\*. 68,11\*. 20.
- Nārada, rājā Mithilāyaṃ IV 358\*,18. 24. 27. 359\*,7 (12). 17. 21. 360\* (4). 11. 13. 360,20.
- Nārada, Buddha N 35,27. 36,10. 37,11. 12. 25. 44,6.
- Nārada, Mahābrahmā (— Bodhisatto) VI 220,25. 242,3\*. 25. 243 (4). 11. 22\* (23. 24) (Nārada Kassapa). 243,29\*. 244\*,1. 17. 21. 245\*,2. 3. 8. 17. 251,3\*. 254,31\*. 255,11 (Mahābrahmā).
- Nāradakūṭa N 29,3.
- Nārada-Pabbatā, dve devanikāyā VI 568,7 (13). 571,11.
- Nārivana, Himavante V 152,18\*.
- Nāla-gāmaka I 391,21. — V 125,21.
- Nālako, bhāgiṇeyyo Kāladevalassa N 55,13. 14. 26.
- Nālapana, see: Tālavana.
- Nālāgiri (Nālāgiri), batthi (Rājagabe) II 199,12. — III 178,12. 415,2. — V 333,19. 334,4. 9. 13. 20. 23. 335,12. 19. 22. 336,5. 8. 9. 15. 337,1. 15. — Nālāgiri-damanam V 335,2. 11. — Nālāgiri-visajjanam III 97,14. 536,25. (cfr. Dhanapāla).
- Nālaka, pabbato (Himavante) VI 518,17. 519,26\*.
- Nālikira, rājā Dantapurāṇagare Kālīṅgaratṭhe V 132,23\* (v. l.



- Nālikera). 143\*, 11. 25. 144 (22. 24). — Nālikera-rājassa vatthu V 119 (15).
- Nigaṇṭha-Nāthaputta, see: Nāthaputta-Nigaṇṭha. — Nigaṇṭhā (pl.) II 262, 10.
- Nigrodhārama, Kapilavatthuṃ nissāya N 88, 11. — IV 6, 27. 7, 1. 50, 7. 282, 18. — VI 479, 3. 18. — Nigrodhasakkassa ārāmo N 88, 6. — VI 479, 8.
- Nigrodha(kumāra), putto setṭhino Rājagahe, rājā Bārāṇasīyam (— Bodhisatto) IV 38\*, 20. 26. 39\*, 1. 7. 23. 25. 40\*, 1. 10. 22. 28. 41\*, 3. 8. 25. 42\*, 5. 21. 43, 13\*. 15\*. 19.
- Nigrodha-jātaka (445) IV 37—43.
- Nigrodhamiga-jātaka (12) I 145—153. — Nigrodha-jāt. III 273, 23\*.
- Nigrodhamigarājā, (— Bodhisatto) I 149, 23\*. 150, 7\*. 153\*, 1. 3. 153, 19. — Nigrodha I 152\*, 15. 17. 18 (30. 22).
- Nigrodharukkha, bodhi Kassapa-Buddhassa N 43, 34.
- Nidānakathā I 1—94. — I 137, 16. — IV 282, 19. — ttoi nidānāni I 2, 2.
- Nibbāna-nagara N 5, 11. 18. 23.
- Nibbānapurapavesanadīpanaṃ udānaṃ III 433, 25\*.
- Nimi, rājā Mithilānagare Videharatṭhe (— Bodhisatto) N 45, 14. — I 139, 21\*. — III 378, 14\*. 381, 17\* (25). — VI 96, 28\*. 97, 9\*. 15 (19. 23). 98, 7. 10. 16 (22). 102\*, 22. 28 (34). 103\*, 2. 7. 11. 105, 33. 125, 12\*. 128, 19\*. 129, 7. 16. — Nemikumāro VI 96, 24\*.
- Nimi-jātaka (541) VI 95—129. — V 275 (8). 276 (2. 5. 13).
- Nimmānarati-devaloka II 349, 3.
- Niraya-khaṇḍa, Nimi-jātaka VI 116, 28. — Mahānārada-kassapa-jātaka VI 250, 20. — Nirayakathā VI 250, 21\*.
- Nīliya, nesādaputto III 330, 25\* (26) (v. l. Nīliya).
- Nisabha, aggasāvako Anomadassi-Buddhassa N 36, 5.
- Nisabha, pabbato VI 204, 14\*. 212, 20\*.
- Nīlavappa-kusamāla, see: Kusamāli.

nekkhammaṁ IV 473,15. — nekkhamma-pāramī V 177,10.  
247,3.

Nemikumāra, see: Nimi.

Nemindhara, pabbato VI 125,14 (22, 23).

Nerañjarā, nadī N 15,27. 16,4. 5. 70,4. — IV 392,12\*.  
397,5\* (28).

Neru, pabbato Himavante III 247\*,3. 17 (19). 248\*,1. 2. — V  
425,17. 23. 432 (15) (cfr. Kākaneru, Mahāneru, Sineru, Meru).

Neru-jātaka (379) III 246—248.

## P.

Pakiṇṇaka-nipāta (XIV) IV 276—374. — II 68,3 (— Jāt.  
487) — II 333,27 (— Jāt. 489).

Pakudha-Kaccāyana, dīṭṭhigatiko (v. l. Kakudha-) V 246,11.  
(cfr. Kakudha-Kaccāyana).

Paccaya, maṅgalahatthi Vessantarassa VI 485,25\*.

paccekabuddho I 232,3\*. — II 194 (31). — III 240,11\* (Dārī-  
mukho). 299,27 (Tagarasikhi). 307,11\*. 429,7\*. 439,11\*.  
453,1\*. — IV 15,15. 318,15\*. 328,3\*. 340,27\*. 373,28\*. —  
V 245,15\* (Sonako). 288,25\*. 440,24. — VI 53,2\*. — pacce-  
kabuddhā (pl.) I 395,14\*. 470,16\*. — III 257,25\*. 304,10\*.  
377,11\*. 407,31\* (cattāro). 470,18\*. — IV 114,14\*. 368,3\*.  
V 54,5\*. — VI 41,5\*. etc. — paccekabodhisatto IV 340,22\*  
— paccekabuddhaveso II 197,19\*.

Pajaka, rājā (Avantiratṭhe) III 463,13\* (Pajaka-rañño vijitāṁ  
— Caṇḍapajjotarañña vijitāṁ V 133,15\* .

Pajāpati V 28,26. — VI 568,8. 571,12.

Pajjunna, devarājā I 331\*,21. 22. 28. 332\*,1. (3). 15.

Pajjota, see, Caṇḍapajjota.

Pañcagaru-jātaka (v. l. Bhiruka-jāt.) (132) I 469—471.

Pañcanipāta III 153—227. — VI 371,9\* (— Jāt. 364).

Pañcapaṇḍita-jātaka (508) IV 473. — Pañcapaṇḍita-pañha, Ummagga-jātaka VI 389,30. — V 81,26. 122 (6). — Pañḍitapañha VI 379,14.

Pañcapāpā, dhītā ekassa daliddassa Bārāṇasiyaṃ, bhariyā Baka-rañño ca Pāvāriya-rañño ca V 440,22. 441,2. 17. 443,18.

pañcamahāvīlokanam Buddhassa N 48,24.

pañcavaggiyatherā N 57,3. 81,26. 82,10. — pañcavaggiyā bhikkhū N 67,31. 81,18.

Pañcasikha, gandhabbaputto III 222\*,10. 12. 17. 19. — IV 63\*,7. 15. 18. 66\*,2. 20. 67\*,4. 13. 68,27\*. 69,1\*. 24. — V 383,13\*. 386,9\*. 389\*,10. 17. 27. 390,23\*. 412,10.

Pañcāla, rājā Uttarapañcālanagare Kampillaratthe III 79,1\*. — IV 398\*,8. 12. 16. 20 (— Sambhūta-paṇḍito). — 430,23\*,

433\*,20. 22. — V 21,6\*. 23,21\*. 98,25\*. 102,7\*. 104,15\*.

105\*,15. 21. 106,7\*. 107,1\*. — VI 280,23\* (27). 281 (2). —

Pañcālo, Pañcāla-rājā — Cūḷani-Brahmadatto VI 329,20.

396,25\*. 397,4\* (10). 398 (23). 411,2\*. 418,15. 419 (3).

423,27\* (30). 424,13\*. 426,28\*. 427,16. 443 (23). 448,12. —

Pañcālarājadhītā VI 154,28. — VI 411,13 (— Pañcālacaṇḍī).

Pañcāla, — Uttarapañcāla-nagaraṃ VI 416,16\*. 417 (2). 437,26\*.

Pañcāla-ratttha III 81 (3). — Pañcālā II 214,9\* (16. 17). — III

80\*,24. 26. 81 (3. 6). 381,17\*. — IV 432,2. — VI 412,15.

424,17\*. — Pañcālā — Pañcālanāgarā VI 477,29\*. — Pañ-

cālino VI 397,2\*. 398 (23).

Pañcāla, adj. Pañcālā kākasenā VI 443,17\* (22). — Pañcālā (pl.) VI 475,6\* (11).

Pañcālacaṇḍa, brāhmaṇakumāro Bārāṇasiyaṃ (— Kunālo — Bodhisatto) V 425,3. 430 (21. 32). — purohito 437,29. 440,10.

Pañcālacaṇḍa, putto Cūḷani-Brahmadattassa Pañcāla-rañño VI 435,27\*. 445,24. 453,23\*. 454\*,2. 10. 462,25\*. 466,15\*.

Pañcālacaṇḍī, dhītā Cūḷani-Brahmadattassa VI 409,31\*.



- 410,13\*. 426,20\*. 427,19. 434,28\*. 438 (12). 445,18\*. 25 (31).  
 453,25\*. 454\*, 4. 12. 466\*, 19. 24. 478,16\*.
- Pañcālīya, adj. Pañcālīyā senā VI 396\*, 28. 32. 397 (29). 399,9\*.
- Pañcālī, Pañcālarājadhītā, devī Esakāri-raṇṇo IV 486,12\* (16).
- Pañcāvudha-kumāra, putto Brahmādhātassa Bārāṇasī-raṇṇo  
 (— Bodhisatto) I 273,2\*. 274,1\*. 275,30.
- Pañcāvudha-jātaka (55) I 272—275.
- Pañcūposatha-jātaka (490) IV 325—332.
- Paṇṇa-jātaka, see: Pāṇya-jāt.
- paṇṇāpasaṃsanaṃ II 297,3. — IV 224,8.
- paṇṇāpāramī II 76,15. 173,12. — III 204,3. 281,13. 341,21.  
 — IV 136,22. — V 57,5. 227,21. — VI 255,14. 329,20.
- paṇhavyākaraṇaṃ therassa I 474,3.
- Paṭācārā, Licchavi-dārikā III 1,14. — VI 481,15\* (theri?).
- paṭhamakappikā (maṇussā) II 352,6\*. (cf. Jāt. 32).
- Paṭhama-paṇṇāsa — Jāt. (1) — (150), I 261,22.
- Paṇḍara, nāgarājā V 75,22\*. 77,5\*. — Paṇḍaraka V 77\*, 7.  
 13. 17. 78 (18). 79\*, 13. 20 (25). 28. 82 (14). 19\*. 83,16\*. 84,25\*.  
 86,11. 19\* (22).
- Paṇḍara-jātaka (518) V 75—88. — VI 177,19\*.
- Paṇḍarakā, nadī IV 438,28\*. 439 (4).
- Paṇḍava, asso Sāmāraṇṇo Bārāṇasīyaṃ II 98\*, 9. 20.
- Paṇḍava-pabbata, (Rājagahaṃ nissāya) N 66,14.
- Paṇḍita, vāṇijo (— Bodhisatto) I 404\*, 19. 25. 405\*, 7. 8. 15 (17).
- Paṇḍitapaṇṇa, see: Pañcapaṇḍitapaṇṇa.
- Paṇḍukanna, nātako IV 324,11\*. — Paṇḍukanna-naṭo 324,19\*.
- Paṇḍukambalāsīlāsana, Sakkassa N 32,12. — II 92,2. —  
 IV 8,28\*. 238,18\*. — V 92,1\*. 136,6\*. 386,2\*. — Paṇḍo-  
 kambalāsīlā IV 265,19. — Paṇḍukambalāsana IV 357 (4).
- Paṇḍuka-Lohitakā, Chabbaggiyā bhikkhū II 387,10. 12. 20.
- Paṇḍurāja-puttā V 426 (11. 18). — Paṇḍurāja-gotta V 426 (10).
- Paṇṇāsa-nipāta (XVIII) V 193—246.
- Paṇṇika-jātaka (102) I 411—412.

- paṇṇiko upāsako I 411,8. — II 179,16.
- Patāpāna, nirayo V 266,14\*. 271 (25). 453,27.
- Patikolaṃba, bhattachandhako IV 431,26\*. 432 (16. 24). 31\*.
- Padakusalamāṇava-jātaka (432) III 501—514.
- paduṭṭhāmacco Kosalarañño III 153,5 (cfr. II 125 & 206).
- Paduma, aggasāvako Dharmadassi-Buddhassa N 39,26.
- Paduma, Buddho N 35,27. 36,11. 23. 29. 37,10. 44,6.
- Paduma, pitā Paduma-Buddhassa N 36,24.
- Paduma-kumāra (Paduma-rāja), putto Brahmādhattassa Bārāṇasī-rañño (= Bodhisatto) II 116,3\*. 118,22\*. 119,6. 24. 121,11.  
— IV 189\*,16. 24. 191\*,2. 8. (cfr. Mahāpaduma).
- Paduma-jātaka (261) II 321—323.
- Paduma-niraya IV 245,8. 12.
- Padumā, aggasāvika Sikhi Buddhassa N 41,31.
- Padumā, mātā Tissa-Buddhassa N 40,23.
- Padumuttara, Buddho N 37,13. 18. 26. 44,16. — I 148,18. 409,26.
- Paṇāda, rājā — Mahāpaṇādo II 334,3. — IV 325,7\*.
- Panthaka, therō — Cullapanthako I 116,22. 118,25. — Mahāpanthako I 114,33.
- Panthaka (purisaṇāma) I 403\*,9. 10. 15. 21.
- Pabbajjā-sutta N 66,32.
- Pabbata, isi, jettḥantevāsiko Sarabhaṅgassa (Bodhisattassa) III 463,15\*. 464,7\* (Pabbatissaro). 469,21. — V 133\*,10. 12. 151,29.
- Pabbata, see: Nārada-Pabbatā.
- Pabbata, rājā Koṇāgamana-Buddhassa kāle (= Bodhisatto) N 43,3.
- Pabbatūpatthara-jātaka (195) II 125—147.
- Pabbhāvatī, dhītā Maddarañño, aggamahesi Kusarañño (Bodhisattassa) V 283,28\*. 284\*,3. 6. 17. 25. 285\*,11. 26. 286\*,3. 5. 7. 14. 12. 28. 287\*,3. 5. 21. 27. 289\*,13. 15. 17. 22. 290\*,10. 21. 26. 291\*,4. 6. 17. 28. 30. 292\*,1. 6. 7. 13. 20. 293\*,10. 13.

- 294\*, 6. 9. 12. 27. 295, 2\*. 297\*, 5. 12. 17—20 (25). 298\*, 3. 7. 27. 299\*, 9. 11—23 (25). 300\*, 19. 21. 22. 29. 301\*, 1. 4. 8 (9—10). 11. 16. 20. 302\*, 22. 27. 303 (21). 26\*. 305, 17\*. 306\*, 10. 19. 307\*, 10. 28. 308, 5\*. 11. 30\*. 309, 4\*. 310, 5\*. 10. 311, 6\*. 22. 312, 12.
- Pabbāvatī, mātā Sikhi-Buddhassa N 41, 29.
- Pabbāvatī, mātā Sujāta-Buddhassa N 38, 18.
- Payāga, titthaṃ (v. l. Payāta-, Payāka-) VI 198, 3\* (6).
- Paranimmita-Vasavattin N 48, 17. (cfr. Vasavattin).
- Parantapa, dāso Bārāṇasirañño III 417\*, 2. 8. 10. 11. 20. 22. 23. 25. 418\*, 3. 6. 9. 12. 26. 419\*, 2 (7). 14. 20 (24). 420, 11\*.
- Parantapa-jātaka (416) III 414—421.
- paribbājikānaṃ catunnaṃ pabbajjā III 1, 5.
- Paribbhandana-kathā, Mahāummagga-jātaka VI 389, 31.
- Pariyesana-khaṇḍa, see: Māhāsattassa pariyesanakhaṇḍa (VI 200, 14).
- Parosata-jātaka (101) I 410—411.
- Parosata-vagga I 410—424.
- Parosahassa-jātaka (99) I 405—407. — I 411 (1).
- Palāyi-jātaka (229) II 216—218.
- palāyi-paribbājako II 216, 8. 219, 3. — palāyiko paribbājako II 257, 14.
- Palāsa-jātaka a) (307) III 23—25. — b) (370) III 208—210.
- Pasenadi, Kosalarājā, putto Mahākosalaṃ I 344, 21. — II 15, 3. 403, 13. 17. 21. — IV 342, 27. — Pasenadi-Kosala I 148, 3. — II 286, 24. — III 402, 29. (cfr. Kosalarājā).
- Pāṭala, naṭo III 507, 10. 19. 24. 508, 1.
- Pāṭali-rukka, bodhi Vipassī-Buddhassa N 41, 17.
- Pāṭika, (acelako) N 77, 24 (Pāṭikaputta-samāgamo).
- Pāṭikārāma, Vesālīyaṃ upanissāya I 389, 16.
- Pādañjalī-jātaka (247) II 263—64. — V 122 (12).
- Pādañjalīn, putto Bārāṇasirañño II 264\*, 3. 14 (16) 24. 27. — V 122 (12). — Pādañjaliko II 264, 6\*.



- Pāṇiya-jātaka (459) IV 113—119. — III 18,4. 375,18 — Paṇṇa-jāt. III 208,6. 397,6. (cfr. Jāt. (148)).
- Pāpaka, kulaputto nāmasiddhiko I 401,29. 402,1. — Pāpaka, māṇavo I 402,18\*. 403,21\*.
- Pāraṅgaṅgā II 333,17. — VI 427,27\*. 431,14\*.
- Pārāpata-jātaka, see: Romaka-jāt.
- Pārāsariya, brāhmaṇo, disāpamokkho ācariyo Takkasilāyaṃ II 202\*,1. 3. 8). — (— Bodhisatto:) III 160,21\*. 161 (2).
- Pārikā, nesāda-kumārikā, mātā Suvannasāmassa (Bodhisattassa) VI 72\*,3. 10. 86,30\*. 87,10\*. 88,17\* (19). — Pāri: VI 73\*,9. 13. 28. 74\*,2. 8. 19. 87,14\*. — Pāri-tāpasī VI 73,25\*.
- Pāricchatta(ka), rukkho Tāvatisabbhavane I 202,14\*. — VI 265,18. — VI 278,25\*.
- Pārileyya, (hatthi?) IV 314,23. — Pārileyyaka III 489 (28).
- Pārileyyaka-vanasaṇḍa III 489,32.
- Pāli (Pāli) I 488 (28). — II 294 (8). 299 (16). — IV 236 (11). — V 26 (7). 182 (15). 265 (19). 273 (13). 276 (12). — VI 36 (25). 353,11\*. 505 (24). 547 (27). 590 (28). — Pālipottakāni IV 134 (8). — VI 274 (22). — Pālinayena IV 447,3\*. Pālivasena V 341 (7). 460 (22). atthato ca Pālito ca V 147 (6).
- Pālita, aggasāvako Piyadassī-Buddhassa N 39,4.
- Pālita, upatṭhāko Maṅgala-Buddhassa N 34,8.
- Pāvāriya, rājā V 443,13. 26. — Pāvivārika V 444,3.
- Piṅgala, rājā Bārāṇasīyaṃ (— Devadatto) II 241\*,9 (13). 19. 242,16 (cfr. Mahāpiṅgala).
- Piṅgala, luddo (— Alāto) VI 227,8.
- Piṅgalā dāsi, III 101\*,6. 19 (22).
- Piṅgiya, purohito Bārāṇasiraṇṇo (— Devadatto) III 159,10\*. 160,24\*. 161,27.
- Piṅgiya, sunakho III 535,26\*.
- Piṅgiyānī, bhariyā Brahmadaṭṭassa V 444,12. 15.
- Piṅguttara, māṇavo Mithilavāsī VI 347\*,7. 25. 348,13\*.
- Piṭṭakāni, tīpi N 30,10. 41,1. — I 118,7. 119,6. 17. — Piṭṭa

- kāni VI 594,30. — Piṭakattayaṃ VI 594,16. 595,33. — Te-  
piṭakaṃ Buddhavacanāṃ IV 37,7.
- Piṇḍola-Bhāradvāja, (thero) IV 263,11. 375,4. — Bhāra-  
dvāja IV 375,22.
- pituposako upāsako IV 43,22.
- Pipphali, bodhi Dīpaṃkara-Buddhassa N 29,24.
- Piyaketa, pāsādo Vidhurapaṇḍitassa (Bodhisattassa) VI  
289\*,10. 12.
- Piyaṅgu-rukkha, bodhi Piyadassi-Buddhassa N 39,5.
- Piyadassin, Buddho N 38,27. 28. 39,8. 44,7.
- Pilindiyavaccha, (thero) III 363,23.
- Piliya, seṭṭhi Bārāṇasīyaṃ (= Devadatto) I 466\*,3. 5. 467,21\*.  
468\*,12. 23. 27. 469,3\*. 11.
- Piliyakkha, rājā Bārāṇasīyaṃ VI 75,29\*. 77,23\*. 83,27\*.  
85,19\*.
- Pilotika (?) VI 478,18\*.
- Piṭha-jātaka (337) III 118—121.
- Pukkusa, amacco Maddava-mahārāṇṇo Bārāṇasīyaṃ III 337,24\*.  
338,6\*. 339\*,14. 17. 23. 340,9\*. 341,8\*. 17.
- Pukkusa, paṇḍito dhammānusāsako Vedeheraṇṇo Mithilāyaṃ  
VI 330,4\*. 343 (15). 353,23\*. 368,20\*. 369,10\*. 370,6\*.  
380,10\*. 383\*,5. 8. 386,26\*. 387\*,11. 12 (17). 436,22\*. 441\*,12.  
15. 478,17\*.
- Pukkusāti, kulaputto IV 180,19.
- Pucimanda-jātaka (311) III 33—35.
- Pucimanda-vagga III 33—70.
- Paṇḍalakkhaṇadevi, bhariyā Anāthapiṇḍikassa II 410,25.  
31. 415,7. — Puṇṇalakkhaṇadevi III 435,5.
- Putadāsaka-jātaka (280) II 390—392.
- putadāsako dārako II 390,26.
- Putabhatta-jātaka (223) II 202—206.
- Puṇḍarīka-rukkha, bodhi Sikhi-Buddhassa N 41,31.
- Puṇṇa, (dāso?) II 381,21. — (brāhmaṇo?) IV 314,20.

Puṇṇaka, assataro VI 135,28\*.

Puṇṇaka, (dāsanāma) VI 273,25\*.

Puṇṇaka, yakkho senāpati, bhāgineyyo Vessavanamahārājassa

VI 255,24. 265,13\*. 266,19\*. 267\*,5 (7). 19 (25). 26. 268\*,22.

26. 29. 270,34\*. 271,3\* (8. 14). 272,5 (15. 30). 273 (7). 25\*.

274,17\*. 280\*,1. 7. 8. 21. 281\*,9. 11. 14. 20. 282\*,3. 9. 11. 18.

(24). 31. 283\*,13. 29. 284,10\*. 285,22\*. 288,1. 19. 29. 289 (7.

17). 23\*. 301,18\*. 24. 302\*,1. 21 (29). 303\*,10. 11. 304,30\* (29).

306,23\*. 307\*,4. 5. 24. 308,21\*. 309,3\*. 8. 311,19\*. 312,17\*.

313\*,4. 22. 27. 314 (1. 3. 6). 15\*. 318 (26). 322 (29. 30). 323\*,1.

4. 23. 29. 324,30\*. 325,2. 28\*. 326,15\*. 327\*,1. 5. 9. —

— Puṇṇaka-rājā IV 182,19\*. — Kaccāyano VI 273,29\*.

Kaccāno VI 283,11\*. 286,3\*. 301,28. 323,17\*. Kāṭiyāno VI

299,22\*. 306,4\* (19). 308,29\*. — Anūnanāmo VI 273,30\*.

Puṇṇaka-jātaka, (— Vidhurapaṇḍita-jātaka (545)) IV 14,24.

182,19\*.

Puṇṇanadi-jātaka (214) II 173—175. — V 122 (6).

Puṇṇapāti-jātaka (53) I 268—270.

Puṇṇamukha, gahapati VI 135,5\*.

Puṇṇamukha, phussakokilo V 419,15. 420\*,12—28. 421\*,2—28.

422\*,1—18 (32). 423\* (5). 24. 30. 32. 424,12\*. 15. 16. 24—28.

425,11. 430 (33). 431 (18). 432,31. 433\*,7—28. 434,8. 10. 20.

456,4\*.

Puṇṇalakkhaṇadevi, bhariyā Anāthapiṇḍikassa III 435,5.

— Puṇṇalakkhaṇadevi II 410,25. 31. 415,7.

Puṇṇā, dāsī Sujātāya N 69,1. 2. 10.

Puṇṇikā, dāsī II 428,21\* (23). 429,3\* (6).

Puthujjana, rājā VI 99,10\*.

puthujjanapucchako paṇho I 405,28 (cfr. Jāt. (483)).

Punabbasu, chabbaggiya-bhikkhu, see: Assaji.

Punabbasumitta, seṭṭhi Vipassissa Bhagavato kāle N 94,10.

Pupphaka, pāsādo Sutasomaraṇḍo V 187\*,3. 13 (17).



- Pupphaka, suvo (= Bodhisatto) IV 431\*, 3. 4. 434, 26\*. 437, 1.  
 — Pupphasuvo IV 434, 1\*.
- Puppharatta-jātaka (147) I 499—500. — II 443, 4.
- Pupphavattī, — Bārāṇasī IV 119, 29\*. — VI 131, 11\*. 132, 10.  
 145\*, 23—29. 146\*, 1—7 (10). 148, (2).
- Pubbavideha-dīpa VI 279 (3) (cfr. Videhā).
- Pubbārāma III 310, 13.
- pubbekatavādī amacco Bārāṇasī-rañño V 228\*, 21. 24. 238, 26\*.  
 241, 11\*.
- Purāṇa-Kassapa, diṭṭhigatiko I 509, 10. — V 246, 11. — Pu-  
 rāṇa-sāvaka, Purāṇādayo V 262, 20.
- purāṇadutiyika-palobhanam I 153, 23. 210, 15. 495, 18. — II  
 113, 14. 155, 12. 167, 15. 178, 6. 443, 3. — III 58, 26. 219, 18.  
 248, 18. 275, 4. 336, 23. 461, 16. — V 152, 2. 193, 3.
- purāṇasanthavo II 449, 15.
- Purindada, — Sakko V 139, 16\*. 141, 8. 317\*, 4. 8. — VI  
 482, 26\*.
- puriso aññataro II 436, 18.
- purohito Kosalarañño III 104, 18.
- Pūtimam̐sa, sigālo III 532, 19. 24\*. 534, 1\*. 21 (28. 29). 535, 4\*.
- Pūtimam̐sa-jātaka (437) III 532—536.
- Pūraṇa-Kassapa, see: Purāṇa-Kassapa.
- Peṇṇākata, — Bheṇṇākata, (janapado?) VI 237 (33).
- Peta VI 99, 12\* (16). 595, 27. — Petabhavana VI 99, 24\*. —  
 Petaloka VI 101, (36).
- Peta-vatthu IV 78 (3).
- pesuññasikkhāpadaṃ III 149, 11.
- Pokkharakkhi, bhariyā Candakumārassa (Bodhisattassa) VI  
 148, 19\*.
- pokkharavassam̐ VI 479, 2 (cfr. N 88, 5—89, 2.).
- Potṭhapāda, (paribbājako?) VI 478, 17\*.
- Potṭhapāda, suko (= Bodhisatto) I 495, 27\*. 496, 21\*. 30.
- Potṭhapāda, suko, kaṇiṭṭhabhātā Bodhisattassa II 132, 25\*.

133,8\*. 134,2\* (7). 15. — III 97,25\*. 98,26\*. 99,3\*. 100,2.  
— IV 129 (5).

Potali-nagara, Kāsiraṭṭhe II 155,18\*. 156,9\*. — Assakaraṭṭhe  
III 3\*,4. 15.

Pottika, tunnakāra-putto IV 38,25\*. 39\*,1. 9. 20. 40,21\*. 42\*,22.  
28. 43 (18). — Pottika-bhaṇḍāgariko 43,10\*. — Pottiyo  
40,16\*. 41\*,1. 10. 16. 18. 42 (17). 43,1\*.

Polajanaka, putto Mahājanakassa Videharaṇṇo VI 30\*,21. 26.  
31\*,7. 15. 32,27\*. 33,27\*. 34\*,15. 29

## Ph.

Phaggaṇi, aggasāvika Nārada-Buddhassa N 37,8.

Phaggaṇi-puṇṇamā N 86,29.

Phandana-jātaka (475) IV 207—211. — V 414,14.

Phula-jātaka (54) I 270—272.

phalakusalo upāsako I 270,15.

Phalika, pabbato Himavante V 415,23. — Phalīkaguḥā II  
6,17\*. 7\*,3. 8. 10. 12. 20. 22. 8\*,11. 15.

Phārusaka, (vanam Tāvatisabhaṇṇe) VI 278,23\*.

Phusati, Maddarājadhītā, aggamahesi Saṇḍayassa Siviraṇṇo  
VI 480\*,9. 10. 481\*,17. 25. 28. 482 (3) 26\*. 483 (25). 484\*,2.  
7. 13. 16. 21. 26. 485,11\*. 498,12\* (29). 503 (24). 506,5\*.  
583,15\*. 585,28\*. 586 (12). 590,1\*. 593,27.

Phussa, Buddho N 40,14. 29. 41,8. 20. 44,9.

Phussa-māsa N 86,26. — Phussa, naḍḍhatta V 476,4\*. —  
Phussa-yoga V 477,11\*.

Phussadeva, aggasāvako Dhammadassi-Buddhassa N 39,23.

Phussadeva, thero Kaṭakandhavāsī Tambapaṇṇidīpe IV 490,21.  
— VI 30,4.

Phussā, aggasāvika Tissa-Buddhassa N 40,25.

## B.

- Baka, see: Baka-Brahman.
- Baka, Bārāṇasī-rājā (— Kuṇalo sakunārājā — Bodhisatto) V 440,21. 443,17. 21. 23. 444,1. 3.
- Baka-jātaka a) (38) I 220—224. — b) (236) II 233—234.
- Bakabrahma-jātaka (405) III 358—363.
- Baka-Brahman III 145,18. 358,20. 359,9. 10. 12. 360 (13). 363,17. — Bako III 360,2. 15. — IV 180,26. — Bakādayo brahmāno VI 329,25.
- Badarikārāma, Kosambiyāṃ nissāya I 160,19. — III 64,3.
- Bandhanamokkha-jātaka (120) I 437—440. (cfr. Jāt. 472).
- bandhanāgāraṃ (Sāvatthiyaṃ) II 139,4.
- Bandhanāgāra-jātaka (201) II 139—141.
- Bandhumatī, nagaraṃ Vipassī-Buddhassa N 41,15. — VI 480,12\*.
- Bandhumatī, mātā Vipassī-Buddhassa N 41,16.
- Bandhumā, rājā, pitā Vipassī-Buddhassa N 41,15. — VI 480,13\*.
- Bandhura, hatthimeṇḍo Bārāṇasīrañño III 430,29\*. 431\*,2. 9.
- Bandhula, senāpati Kosalarāñño IV 148,10. 25. 149,18. 23. 27. 150,4. 9. 16. 19. 151,30. 23. — Bandhula-mallo IV 148,28. 149,8.
- Babbu-jātaka (137) I 477—480.
- Baladeva, Devagabbhāya putto dutiyo IV 81,5\*. 82\*,4. 10. 88\*,13. 17. 19.
- Bahukā, nadī V 388,24\*. 389 (1).
- Bahucintin, maccho I 427\*,9. 16. 428,1 (3). 9.
- Bahuputta(ka), rājā Bārāṇasiyaṃ IV 423,26\*. 428 (19).
- bahubhaṇḍo bhikkhu I 126,16. 206,17.
- Bahusodari, devadhītā Gandhamādanavāsī VI 83,22\*.
- Bārāṇasī, nagaraṃ N 43. 81. 86. — \*I 98. 100. 107. 120. 122. 124—5. 127. 133—4. 140. 149. 157. 159. 166. 173.



175. 178. 181. 184. 186. 189. 194. 196. 205. 208. 210.  
 216. 224. 231. 239—40. 242. 245. 247—8. 250. 252—3.  
 257. 259. 261—2. 264. 269—70. 272. 277—8. 280. 283—5.  
 289. 295. 299. 300—1. 303—4. 307. 310. 312. 314. 319  
 —20. 323. 328. 333. 343. 349. 354. 356—8. 361. 365—6.  
 368. 370. 375. 378—9. 383. 388. 395. 404. 406. 409.  
 411—13. 415—16. 418—19. 421. 423. 425. 427. 429.  
 430—1. 434. 436—7. 441. 445—7. 450—2. 454—5. 459  
 —61. 463. 466. 469. 471. 473—5. 478. 480. 482. 484. 487.  
 489. 491. 494—5. 497. 499. 502. 505. 510. — \*II 2. 6. 10.  
 13. 15. 18. 19. 26. 30. 33. 36. 41. 43. 46—48. 50. 52.  
 57. 59. 64. 66. 68. 70. 72. 74. 76. 79. 82. 85. 87. 90. 94.  
 96. 98. 100—1. 104—5. 107—9. 112—13. 116. 118—19.  
 121. 125. 131—2. 134. 137. 139. 142. 145. 149—51. 153.  
 158. 161—2. 165. 167. 173. 175—6. 178—9. 181. 184.  
 186. 197. 199. 200. 203—4. 206. 212. 217—19. 221. 225.  
 227. 229. 232. 234. 236. 238. 240. 243—4. 246. 247—50.  
 253. 257. 260. 262. 264—5. 267. 269. 272. 277—9. 283.  
 287. 292. 295. 297. 314. 316. 319. 322—3. 328. 335.  
 338. 341. 345—6. 349. 354. 356. 359. 361. 382. 385. 387.  
 388—9. 391. 394. 400. 402. 405. 411. 413. 417. 419. 421.  
 423. 427. 429. 431. 433—5. 437—8. 440—1. 445. 447.  
 450. — II 18,3. 194 (24). — \*III 16. 18. 21. 23. 25. 27.  
 30. 31. 34. 36. 39. 45—6. 49. 51. 56. 59. 62. 64. 67. 73.  
 75. 82. 84. 87. 90. 93. 97. 102. 105. 107 110—12. 115—  
 16. 119. 122. 126. 128. 133. 135. 137. 138. 140. 142—3.  
 145. 147. 149—50. 153. 155. 158—9. 162. 168. 171. 174.  
 178. 183. 187. 189. 191. 194. 198. 200. 202. 204. 208.  
 213. 215. 219. 225. 228—9. 232. 235. 238. 246. 248. 249.  
 254—5. 257—8. 265—7. 275. 277. 281. 286. 289. 292.  
 300—1. 303. 308. 310. 312. 314. 317. 321—2. 325. 329  
 —30. 333. 337. 341—3. 352. 355. 362. 370. 376. 379.  
 383. 385. 388. 391. 397. 403. 406. 410. 416. 421. 424.

428. 435. 439. 444. 446. 463. 475. 497—8. 502. 505. 507.  
 517. 520. 527. 532. 537. — III 226 (20). 227 (1). 283 (23).  
 299,24. 312,15. 328 (26). 411 (21). 419 (16). 487,17. 508,14.  
 — \*IV 1. 7. 15. 22—3. 28. 39. 40. 44. 59. 62—3. 70.  
 74. 90—1. 96—7. 100. 114. 116. 119. 129. 131. 134. 153.  
 159. 168—9. 171. 176. 181. 189. 194. 197. 200. 202. 207.  
 212. 214. 220. 224. 237. 245. 248. 250—2. 255—7. 267.  
 269. 283. 289. 298. 305. 318. 333. 344. 351. 354. 370.  
 373. 376—8. 388. 413. 423. 437. 442. 456. 458—9. 468—9.  
 473. 475. 479. 486. 488. 490—2. — IV 70,9. 119 (24).  
 135 (18). 136 (8). 155 (1). 352 (20). 464 (15). 468 (12). —  
 \*V 1. 12—3. 53—4. 59. 65. 68. 75. 88. 95. 109. 112.  
 127—8. 135. 164. 177. 193. 201. 211. 227—8. 235—6.  
 247—8. 263. 312. 354. 357. 370. 382. 385—6. 457. 466.  
 505. 507—8. 511. — V 29 (17). 68,28. 96 (1). 112 (16).  
 114 (21). 261 (9). 380 (8). 426 (1. 13). 427 (23. 25). 428 (12. 33).  
 430 (20. 24). 437,25. 440,5. 22. 25. 465,8. — \*VI 1. 2. 29.  
 71. 75—76. 95. 131. 158. 160—1. 163. 165. 170. 178.  
 186. 195. 198. 219. 257. — VI 17 (19). 19 (9). 99 (13).  
 100 (26). 111 (11). 119 (26). 120 (27). 123,5. 165, (10).  
 166,3. 6. 176 (16). 227,9.

Bārāṇasi-dvāragāmo V 288,19\*.

Bārāṇasi-brāhmaṇo III 219,23\*.

Bārāṇasi-maggo I 273,10\*. 320,26\* (B-gāmimahāmaggo). —  
 IV 256\*,22. 27. — V 386\*,25. 26 (Bārāṇasigamamaggo).

Bārāṇasi-mahānadi I 79,26\*.

Bārāṇasi-susāpaṇi III 330,18\*.

Bārāṇasi-setthi I 242,7\*. 295,27. — Bodhisatto: 231,76\*.  
 232,4\*. 234,9. 252,23. 269\*,16—17. 270,11. 365,27. 379,2.  
 413,22. 452,9\*. 455,2. 458\*,17. 19. 459,29. — II 50,24\*.  
 51\*,2—19. 52,17. 65,22 (— Bo.). 225,15\*—226,22 (— Bo.).  
 232\*,4. 9. 233,20. 237,13 (— Bo.). 361,22\*. — III 119,24\*.

- 121,8°. 13. 196,6—197,17 (— Bo.). 225,2°. 299,24. 314,20°. 475,4°. — IV 68,22°. 376,3°.
- Bārāṇasi-kumāra, (— Brahmadatta-kumāro) V 458,10°.
- Bārāṇasiggaha, (Kaṁbo) II 403,2 (5).
- Bārāṇasi-rajja I 126,3°. 178,25°. 262°, 21. 23. 24. 263°, 11. 18. — II 94,8°. 214 (21). 244,5°. 401°, 8. 11. — III 168,28°. — IV 40,8°. 129,20°. 170,4°. 479,10°. — V 97 (9). 430 (15. 31). 507,9°. 508,20°. — Bārāṇasirajjasāmiko (Brahmadatto) II 3,10°.
- Bārāṇasi-rāja I 446,21. — II 36,4°. 193 (23). 208,6°. — III 100,7°. 211,14°. 238,26°. — IV 39,4°. 315,31°. 316,16°. — V 39,26°. 40,5°. 58 (18). 164,28°. 177,6. 248,9°. — VI 101 (27). 202 (15).
- Bodhisatto: I 159,11. 261,20. 263°, 2. 12. 295,16. 410,18. — II 5,8. 115,11. 207,23. 221,4. 229,3. 266,21. 351,13. 401,9°. 403,9. — III 8,20°. 13,6. 92,13°. 147,15. 153,10°. 155,5.
- Aṅgo: VI 203 (10). 204 (4. 21).
- Uggaseno: IV 446,14.
- Udayo: III 452,9°.
- Dhanañjayo: III 97,26°.
- Brahmadatto: I 134,25°. 149,25°. 159,11 (— Bo.). 178°, 20. 28. 261,20 (— Bo.). 313,10°. 359,19°. 409,11°. 415,13°. 421,6°. 455,26. 486,27. — II 3°, 8. 10. 4°, 11. 27. 28. 5,8 (— Bo.). 94,16°. 104,7°. 119,23. 122,9°. 124,2°. 205,27°. 257,23 (— Bo.). 218,20. 229,28°. 266,21 (— Bo.). 278,10°. 315,2. 361,18 (— Bo.) 398,9°. 399,15°. 411,15°. 413,9°. 433,23°. — III 21,9°. 22,27. 28°, 2. 9. 45,13°. 70,22. 92,13° (— Bo.). 115,15°. 116°, 6. 12. 117,5°. 122,20°. 140,5°. 144,5°. 147,15 (— Bo.). 158,15°. 159,19°. 206,10. 215,23°. 292,13°. 303,16°. 304,15°. 325,4°. 326,1°. 370,22°. 391°, 30. 22. 407,17°. 420,3°. 428,27°. 429,8°. 433,21°. 446,3°. 514,25°. — IV 24,21°.



- 131,16. 197,8\*. 212,27\*. 283,15\*. 334,14\*. — V 3,4\*. 68,23\*.  
 428 (25). 430, (3). — VI 159,19\*. 162\*,9. 14.  
 — Mahāsīlavo (Bo.): I 263\*,2. 12.  
 — Vissaseno: II 346 (25).  
 — Saṁyamo: V 354,9\*. 364,24\*.  
 Bārāṇaseyyako, adj. IV 352 (30) (Bārāṇaseyyakam bhaṇḍam).  
 Bālaka-loṇakāra-gāma III 489,30.  
 bālagāmikamanussā aññatarasmīm<sub>2</sub> gāmake Magadharatṭhe  
 I 246,18.  
 Bāveru-jātaka (339) III 126—128.  
 Bāveru-ratṭha III 126,18—19\*. 127,9\*. 128,3 (Bāvera). 128 (11).  
 Bāhika, see: Bāhiya.  
 Bāhiya, Bāhika-ratṭha-vāsī III 432,24\* (25). — (bāhiyā, bahi-  
 janapade jātā itthi I 421,23\* (25)\*.  
 Bāhiya-jātaka (108) I 420—422.  
 Bimbāsundarī, (— Bimbādevī?) VI 478,12\*.  
 Bimbādevī, therī II 392,11. 393,19. 394,2. 433,3.  
 Bimbisāra, rājā (Magadhesu) N 82,33. — II 237,18. 403,14.  
 III 121,18. — IV 263,25. 342,26. — VI 129,21.  
 Biḷāra-jātaka (128) I 460—461.  
 Biḷārikosiya-seṭṭhi, IV 67,15\*. — Biḷārikosiko IV 69,8\*. —  
 Biḷārikosiyo IV 69,12\*.  
 Biḷārikosiya-jātaka (450) IV 62—69.  
 Bijaka, dāso VI 227,23. 228,4. 229,8. 9 (18. 15). 233,6 (10).  
 23 (32). 235,4 (16)\*. 22. 237 (15). 255,7. — Bijaka-vatthu VI  
 233 (11).  
 Biraṇatthambhaka-vagga II 164—196.  
 Bīraṇī, devadhītā VI 117,1\*. 16.  
 Buddha N 75,5. 80,31. 84,26. 92,16. — I 96,4. 96,1. 184,8.  
 270,16. 408,8. 422,15. — II 23 (7). 130,6. 8. 145,4. 147,2\*.  
 170,29. 286,12. 314,10. 331,25. 332,21. 345,7. 366,18. 390,27.  
 — III 20,24. 51,12—16. 122,10. 126,7. 128,5. 7. 352,1.  
 363,4 (7). 364,5. 384,23. 470,1. — IV 15,5. 14. 17. 28,1. 5.

- 96,10. 112 (14). 113,29. 158,15. 167,12. 187,7. 200,4. 236,22.  
 289,15. 305,4. 315,9. 328\*,15. 20. 28. 332 (13). 361,1. 368,8\*.  
 25. 369,31. 406, (11). — V 56,6 (28). 109,17. 334,21. 415,9.  
 — VI 129,25. 132,18\*. 219,22. 220,21. 342 (10). 553 (3). —  
 sabbaññū-Buddho I 177,27\*. 366,7. — III 348,7. 349 (11).  
 406,20. — IV 10 (6). 271,22\*. — V 66, (2). — VI 225,11\*.  
 Buddhā (pl.) I 105 (25). 277,7. 444,8. 508,11. — II 34\*,10.  
 14. 35, (1). 45,24. 46,4. 54,12. 129,26. 130 (15). 140 (25).  
 191 (13). 259,23. 417,15—21. — III 178,10. 257,24\*. 342\*,4. 8.  
 354 (19). 360 (11. 23). 363 (7. 8). 406,18—22. 408,18\*.  
 409 (1. 21). 411,10\*. 473 (15). — IV 187,7. 228,18. 20.  
 233,15. 234 (3. 9). 263,28. 360 (7). — V 129,6. 147 (20).  
 224,9. 424,10\*. 456,27. — VI 480,3. — Buddhā sabba  
 N 44,2.  
 Buddhādayo II 185 (18). 430 (11). — III 131 (19). 214 (20).  
 228,6. 234 (12. 15. 20). 354 (27). 367 (19). 412 (29). 473 (27).  
 — IV 33 (29). 453 (11). 478 (8). 486 (5). — V 50 (20).  
 149 (4). 174 (23). 186 (6). 225 (27). 256 (30). 335,13. 20.  
 398 (7. 13). 411 (1). 483 (28). 484 (2). 510 (13). — VI 15 (6).  
 18 (19). 26 (23). 363 (9).  
 Buddhāmkuro IV 328,4\*. 14. 368,8\*. — VI 331,9\*.  
 Buddhānussati-kammaṭṭhānaṃ I 97,13. 18. 22.  
 Buddhāsaṇaṃ I 137,18. 501,26. — III 376,2. — IV 265,14.  
 17. — V 11,28.  
 Buddhupaṭṭhāko IV 59,6.  
 Buddhupaṭṭhānaṃ I 299,19. 21. 24. 404,12. 426,29. — II 64,4.  
 181,15. 259,18. 338,16. 445,2—4. — III 36,20—23. 28,8. 17.  
 299,13. — IV 59,8. 176,4. 8.  
 Buddha-pacceka-buddhānaṃ uppatti V 175 (16).  
 Buddhuppādo I 381,4. — IV 238,3\*. — V 210,2. — VI  
 262,10\*. 481,14\*. — Buddhuppādakālo VI 333,25\*.  
 Buddhūpaṭṭhāyikā patidevatā V 88,10.  
 Buddhūpanissayasampadā IV 96,9.

Buddhovādako VI 158,6.

Buddhakāradhammā N 19,33 etc. — III 242 (20).

Buddha-kālo III 178,9.

Buddha-kiccaṃ VI 97, (21. 24). 329,8\*.

Buddha-gāraṇo I 381,24.

Buddha-guṇo I 149,9. 277,7. 349,12. — II 34,10\*. 35,11\*.

111,15. 16. 148,14\*. 216,16. 259,24. — III 363,12. — IV 235,28\*.

Buddha-ñānaṃ IV 360 (4). — VI 97,10\* (21).

Buddha-tejo V 336,13.

Buddhattabhāvo IV 328,15\*.

Buddha-dassanaṃ VI 70,7.

Buddha-Dhamma-Saṅgha-guṇā V 334,1. (cfr. II 147,2\*.)

Buddha-Dhamma-Saṅgha-māmakā opāsakā V 334,18.

Buddha-Dhamma-Saṅgha-upatthānaṃ V 382,13.

Buddha-nāgo V 335,9.

Buddha-paṭikaṇṭako Devadatto II 239,24. 240,4.

Buddha-parisā I 106,9. 110,25. 145,12. 172,25. 178,10.

246,14. 261,20. 268,4. 272,14. 315,24. 319,12. 329,20. 332,22.

334,24. 363,3. 369,3. 371,24. 393,14. 401,24. 403,26. 432,23.

436,20. 472,29. — II 62,26. 73,22. 79,5. 86,22. 130,21.

132,12. 148,18. 186,12. — III 293,4. 351,18. 375,13. —

IV 55,22. 89,16. 104,7. 130,19. 136,19. 143,5. 157,27. 180,6.

218,28. 282,13. 412,24. 437,1. 491,5. 499,24. — V 227,18.

277,5. 312,12. 332,24. 354,3. 382,6. 511,22. — VI 30,2.

129,16. 593,29.

Buddha-puttā I 105 (27). — V 224,9.

Buddha-balaṃ I 330,7. 469,22. — II 46,7. — IV 212,14. —

V 335,25.

Buddha-mātā, Māyā devī VI 481,3\*.

Buddha-ratanaṃ IV 369,5.

Buddha-līlā I 119,23. 149,9. 152,10\*. 155,25\*. 314 (9). 330,2.

491,1. 13. — II 81,21\*. — III 289,2\*. 290,10\*. 301,23\*.



- 342,8\*. 343,20\*. 348,10. 394,28\*. 396,29\*. — IV 13,13\*.  
 75,19\*. — V 64,26\*. 65,14\*. 64,14\*. 115,24\*. 124,29\*.  
 333,17. 335,10. 423,34\*. 456,3\*. 29. 501,23\*. — VI 256,2\*.  
 292,7\*. 298,21\*. 309,29\*. 311,18\*.
- Buddha-vacanaṃ, see: Tepitaka.
- Buddha-vāraṇo V 336,16.
- Buddha-vilāso III 292,10\*.
- Buddha-visayo IV 212,12. 266,24. 267,5. — V 58,9.
- Buddha-veneyyo I 504,19.
- Buddha-sarīraṃ I 106,25.
- Buddha-sāvako II 23,7. 45,21. 141 (1). 191 (14). — III  
 354 (19). — V 125,25. 126,2. — VI 225,11\*.
- Buddha-pacceka-buddha-ariyasāvakā V 368 (24).
- Buddha-pacceka-buddha-sāvakā II 82,14. — III 241 (21).  
 354 (19).
- Buddha-pacceka-buddha-sāvaka-bodhisattānaṃ pavēṇi III  
 367 (22).
- Buddha-sāsanaṃ N 85,4. — I 126,29. 349,1. 367,25. 497,6.  
 — II 142,4. 366,13. — IV 96,10. 185 (6). 220,3. 297,25.
- Buddha-siri III 384,7. — V 414,3.
- Buddha-seyyā I 119,20.
- Buddha-halāhalaṃ N 47,21. 23. 48,8. 12.
- Buddhadeva, bhikkhu N 1,18.
- Buddhamitta, (thero) N 1,16.
- Buddhavaṃsa N 1,13. 2,29. 3,11. 28,18. 90,5.
- Buddhavagga, Dhammapade N 79,31.
- Buddhija, upatṭhāko Kakusandha-Buddhassa N 42,36.
- Bodhi-pūjā IV 236,16. (cfr. Mahābodhi-pūjā.)
- Bodhi-maṇḍa IV 228,28. 233\*,5. 10. 235 (2). 12\*. 236,6 (11).  
 (cfr. Mahā-bodhi-maṇḍa.)
- Bodhikumāra, ndiccabrahmaṇapatto Kāsiraṭṭhe, paribbājako  
 (= Bodhisatto) V 227,26\*. — IV 22,18\*. — Bodhiparibbā-

jako V 229\*,23. 26. 230,22\*. 231,8\*. — N 46,5. — Mahā-  
 bodhi-paribbājako V 235\*,7. 15. 246,12. (cfr. Cūlabodhi-tāpaso).  
 Bodhikumāra, putto Udenassa rañño III 157,23. 24. 158,4.  
 161,27.

Bodhisatta [in the times of the former Buddhas] —

- Ajito brāhmaṇo, Sobhita-Buddhassa kāle N 35,16.  
 Atidevo brāhmaṇo, Revata-Buddhassa kāle N 35,3.  
 Atulo nāgarājā, Sumana-Buddhassa kāle N 34,17. — Vi-  
 passi-Buddhassa kāle N 41,12.  
 Ariṇdamo rājā, Sikhi-Buddhassa kāle N 41,25.  
 isi, Nārada-Buddhassa kāle N 37,2.  
 Uttaro māṇavo, Sumedha-Buddhassa kāle N 37,31.  
 Kassapo māṇavo, Piyadassi-Buddhassa kāle N 38,30.  
 Khemo rājā, Kakusandha-Buddhassa kāle N 42,21.  
 cakkavatti-rājā, Sujāta-Buddhassa kāle N 38,12.  
 Jaṭilo Mahārattihiyo, Padumuttara-Buddhassa kāle N 37,16.  
 Jotipālo māṇavo, Kassapa-Buddhassa kāle N 43,16.  
 Pabbato rājā, Koṇāgamana-Buddhassa kāle N 43,3.  
 Maṅgalo tāpaso, Siddhattha-Buddhassa kāle N 40,5.  
 yakkhasenāpati, Anomadassi-Buddhassa kāle N 35,30.  
 Vijitāvi khattiyo, Phussa-Buddhassa kāle N 40,31. —  
 cakkavatti, Koṇḍañña-Buddhassa kāle N 30,6.  
 Sakko devarājā, Dhammadassi-Buddhassa kāle N 30,23.  
 siho, Paduma-Buddhassa kāle N 36,15.  
 Sujāto khattiyo, Tissa-Buddhassa kāle N 40,18.  
 Sudassano rājā, Vessabhu-Buddhassa kāle N 42,7.  
 Sumedha-tāpaso, Dīpaṅkara-Buddhassa kāle N 15,16.  
 Suruci brāhmaṇo, Maṅgala-Buddhassa kāle N 32,2.  
 Susimo mahiddhikatāpaso Atthadassi-Buddhassa kāle N  
 39,11.

Bodhisatta, [in the Jātakas] —

- Akitti brāhmaṇo (480).  
 akkhaḍhutto (91).

- agghakārako (agghapāpiko) Bārāṇasirañño (5).
- Ajjuna-kumāro Paṇḍurājaputto (536) V 426,10—427,16  
(— Kuṇālo sakunārājā).
- aṭaviārakkhika-jetṭhako (265).
- Atṭhiseno, brāhmaṇo Bārāṇasiyaṃ (403).
- Anitthigandha-kumāro, putto Brahmāḍattassa Bārāṇasi-  
rañño (263). (507).
- Aparaṇṇo, gijjho (381).
- amacco Bārāṇasi-rañño (26). (27). (92). (107). (108). (226).  
amacca-ratanaṃ (331). (345). (409). atthadhammānusaṅsako  
(25). (158). (183). (184). (186). (195). (215). (223). (247).  
(306). (336). (337). (396). (473). ovāḍadāyako (462, cfr. 8).  
vinicchayāmacco (218). (332). (333). sabbakiccakārako  
(320). sabbatthaka-amacco (176). — Senako, brāhmaṇa-kumāro  
(401). (402). — Vidhūro, amacco Koravya-rañño (495).  
Vidhurapaṇḍito, amacco Dhanañjayakorabbassa (545).
- Ayoghara-kumāro, putto Brahmāḍattassa Bārāṇasi-rañño  
(510).
- Ayyakākāḷako, go (29).
- Arako, satthā, isi (169).
- Arindamo, Bārāṇasi-rājā, putto Magadharañño (529).
- Alīnacitta-kumāro, putto Bārāṇasi-rañño (rājā Bārāṇasi-  
yaṃ) (156).
- Alīnasattu-kumāro, putto Jayaddisa-rañño Uttarapañ-  
cālanagare (513).
- Asadisa-kumāro, putto Bārāṇasi-rañño (181).
- assavāṇijo (254).
- asso, ājaññasindhavo (24). bhojājānlyasindhavo (23). —  
Vātaggasindhavo (266).
- ācariyo, disāpāmokkho Bārāṇasiyaṃ (41). (64). (65). (119).  
(123). (130). (150). (185). (200). (245). (287). (377). —  
Takkasilāyaṃ (61). (71). (97). (252). (338). (353). (373).  
— Rakkhito, brāhmaṇo, tāpaso (453).



ājīviko (94).

Ādāsamukha-kumāro, rājā Bārāṇasiyaṃ (257).

isi (66). gaṇasatthā (10). (43). (81). (117). (124). (161). (175). (180). (197). (203). (213). (271). tāpaso (76). (77). (87). (165). (166). (167). (173). (234). (244). (246). (253). (273). (281). (293). (301). (314). (319). (334). (348). (376). (380). (392). (414). (418). (426). ovādadāyako tāpaso (149). (312). kulūpaka-tāpaso (284). pañhavisajjanaka-tāpaso (17). brāhmaṇo, purohito Bārāṇasi-rañño (362). udiccabrāhmaṇo, pitā Isisiṅgassa (526). udiccabrāhmaṇo — Bārāṇasi-rājā (73). udiccabrāhmaṇo — Mahābrahmā (99). — Arako, satthā (169). — Kaṇhapāṇḍito, brāhmaṇakumāro (440). — Kappo, brāhmaṇakumāro (346). (405). — Kassapo, pitā Isisiṅgassa (523). Komāyaputto, brāhmaṇo (299). Takka-pāṇḍito (63). Tiriṭavacchakumāro tāpaso (259). Brahma-datto, Bārāṇasirājā tāpaso (519). Lomasakassapo, purohitaputto (— Kassapo) (433). Vacchanakha-paribbājako (235). Saṃkiecapanḍito, purohitaputto (330). Sarabhaṅga-satthā (— Jotipālo, purohitaputto) (423). (522).

udakakāko, Vīrako (204).

Udayabhadde, Kāsirājā (— Sakko) (453).

Udayo, Bārāṇasirājā (421).

udiccabrāhmaṇo, isi, gaṇasatthā (10). (81). (117). (124). tāpaso (77). (87). (149). pitā Isisiṅgassa (526). Bārāṇasi-rājā (73). — Mahābrahmā (99). — disāpāmoḁkhācariyo Bārāṇasiyaṃ (119). — nibbuttaggi tāpaso (144). — Culla-dhanuggahapanḍito (80). — Bodhikumāro (Mahābodhi-paribbājako) (528).

Kaṭṭhavāhana-rājā Bārāṇasiyaṃ (7).

Kaṇha-pāṇḍito, brāhmaṇakumāro, isi (440).

Kaṇhadīpāyano, tāpaso (444).

kapi (20). (208). (404). (407). (516). cfr. vānaro.

Kapīlo, brāhmaṇo, purohito Cetiya-rañño (422).

kapoto, see: pārāpato.

Kappo, brāhmaṇa-kumāro (māṇavo, isi) (346). (405).

kappako Illisa-setṭhino (78).

kammāraputto (387).

kassako (56). (189).

kassaka-brāhmaṇo (389).

Kassapo, purohitaputto, isi (Lomasakasapo) (433). tāpaso, pitā Nāradaśsa (477) — (106). pitā Isisiṅgassa, mahāisi (523). — Akitti-brāhmaṇo (480).

kāko (140). — Supatto kākarājā (292).

Kāraṇḍiya-māṇavo (356).

Kāliṅgabhāradvājo, purohito (479).

kinnaro, Cando (485).

kukkuṭo (383). (448).

kukkuro (22).

kuṭumbiko (39). (288). brāhmaṇo (354). kuṭumbika-putto, Sujāto (352). o-dārako (367). (368).

Kuṇālo, sakunārājā (536).

Kuṇḍakumāro, brāhmaṇo, khantivāditāpaso (313).

Kuddālaka-paṇḍito, paṇṇikakula-putto (70).

kumbhakāro (178). paribbājako (408).

kuruṅgamigo (21). (206).

Kusa-rājā, Kusakumāro putto Okkākassa (531).

Komāyaputto, brāhmaṇo, isi (299).

Khadiravaniyo, rukkhakoṭṭha-sakuṇo (210).

gandhabbo, Guttilakumāro (243).

Garuḷo (536) V 428,31 (— Kuṇālo sakunārājā).

gahapati (199). pabbajitapuriso (201). Sakkadattiyarājā (194).

gijjho (164). (399). (427). Aparanno (381).

Guttila-kumāro, gandhabbo (243).

go, Ayyakākālako (29). Nandivasālo (28). Mahālohito (30). (286). Sārambho balivaddo (88).

godho (138). (141). (325).

- Ghata-kumāro, paṇḍito, putto Devagabbhāya (454).  
 Ghata-kumāro, Bārāṇasi-rājā (355).  
 cakkavāko (434). (451).  
 caṇḍālaputto (179). (309). (474). Cittapaṇḍito (498).  
 Mātāṅga-paṇḍito (497).  
 Caṇḍo, kinnaro (485).  
 Candakumāro, rājā Bārāṇasiyaṃ (542).  
 Campeyyo, nāgarājā (506).  
 Citta-paṇḍito, caṇḍālaputto (498).  
 Cullaka-setṭhi (4).  
 Culladhanuggaha-paṇḍito, udiccabrāhmaṇa-putto (80).  
 coro (279). (318).  
 Chaddanto, nāgarājā (514).  
 Chaḷaṅgakumāro (536) V 430 (18) — Kuṇālo sakunarājā.  
 Janako, rājā (52) — Mahājanako (539).  
 Janasandho, Bārāṇasi-rājā (468).  
 Jambuko, suko (521).  
 javanahaṃso (476).  
 Jujha-kumāro, Bārāṇasi-rājā (456).  
 Jotipāla-kumāro, purohitaputto (= Sarabhaṅgasatthā) (423).  
 (522).  
 Takka-paṇḍito, isi (63).  
 Takkāriya-paṇḍito, māṇavo (481).  
 tāpaso (cfr. isi, udiccabrāhmaṇo) (154). (162). (207). (251).  
 (285). (323). (328). (435). (490). (496). (511). dibba-  
 cakkhukatāpaso (436). — Kaṇhadīpāyano (444). Kassapo  
 (477) — (106). Kuṇḍakumāro, khantivādītāpaso (313).  
 Mahākāṇcano (488).\* Mahādhanakumāro, setṭhiputto (425).  
 Hārīto (431). — dhammānosāsako amacco Bārāṇasiraṇṇo  
 (337).  
 tittiro (37). (438).  
 Tīrītavaccha-kumāro, tāpaso, isi (259).  
 tulāputto — Kuṇālo, sakunarājā (536) V 424. 25. 428 (28).



Temiya-kumāro, putto Kāsirañño (= Mūgapakkhapaṇḍito) (538).

daliddakula-putto (415). (421).

Dighāvukumāro, putto Kosalarañño (371). (428).

Duyyodhano, Magadharājā (= Saṃkhapālo nāgarājā (524).

devatā, ākāsattha-devatā (147). kusanāji-devatā (121).

pabbatamatthaka-devatā (419). rukkha-devatā (18). (19).

(38). (74). (102). (105). (113). (139). (187). (205). (209).

(217). (272). (283). (294). (298). (361). (400). (437). (492).

eraṇḍarukkha-devatā (109) (295). gaṇḍatindukarukkha-

devatā (520). nimbarukkha-devatā (311). palāsarukkha-devatā

(307). phandanarukkha-devatā (475). simbalirukkha-devatā

(412). vanasaṇḍa-devatā (13). (227). samudda-devatā

(146). (190). (296).

devaputto (104). (297). (326). (369) (449). Dhammo (457).

devarājā (82). (439). Bhaddasāla-devarājā (465).

dhañṇāvāṇijō (249). (365).

dhataratṭhahamso (533). (534).

Dhanañjayo, Kururājā (276).

Dhammo, devaputto (457).

Dhammaddhajo, purohito Bārāṇasi-rañño (220).

Dhammapālo, putto Mahāpatāpassa Bārāṇasi-rañño (358).

Dhammapālo, brāhmaṇa-putto (447).

naṭaka-putto (212).

Nandiyo, migo (385). — vānaro (222).

Nandivisālo, go (28).

nāgo, see: hatthi.

nāgarājā (cfr. hatthi), Campeyyo (506). Mahādaddaro

(304). Saṃkhapālo (524). Bhūridatto, putto Dhataratṭha-

nāgarāñño (543).

Nārado, Mahābrahmā (544).

Nigrodha-kumāro, setṭhiputto (445).

Nigrodha-migarājā (12).

Nimī, rājā Mithilanagare (541).

niyyāmakko, Suppārako (463).

nīlamanḍuko (239).

nesādaputto, Suvannasāmo paṇḍito (540).

Pañcālacaṇḍo (= Kuṇālo sakunārājā) (536). brāhmaṇa-kumāro V 430 (32); purohito V 440,10.

Pañcāvudha-kumāro, putto Bārāṇasi-rañño (55).

Paṇḍito, vāṇijo (98).

paṇḍita-kumārako, putto sattavassiko Vasiṭṭhakassa (446).

paṇḍita-puriso (46). (49). (89). (242). (268). (280).

paṇṇikakula-putto, Kuddālaka-paṇḍito (70).

Padumakumāro, putto Bārāṇasi-rañño (193). (472).

pārāpato (42). (274). (275). (277). (395). kapoto (375).

pāsāṇakoṭṭakamaṇikāro (137).

Pupphako, suvo (503).

purohito Bārāṇasirañño (34). (86). (120). (214). (216).

(241). (290). (330). (362). (487). Kapila-brāhmaṇo, purohito

Cetiya-rañño (422). Kāliṅgabharadvājo (479). Dhamma-

dhajo, purohito Bārāṇasirañño (220). Vīdhūrapaṇḍito, puro-

hito Koravyarañño (413).

purohitaputto (163). (310). Kassapo — Lomasakassapo, isi

(433). Jotipālakumāro — Sarabhaṅgasatthā, isi (423). (522).

Saṁkiccapaṇḍito, isi (530). Susīmakumāro — Susīmarājā

(411). Hatthipālo (509).

Poṭṭhapādo, suko (145).

Bako, Bārāṇasi-rājā — Kuṇālo sakunārājā (536) V 444,1.

balivaddo, see: go.

Bodhikumāro, adiccabrāhmaṇa-putto — Mahābodhi-parib-  
bājako (528). brāhmaṇaputto paribbājako (443).

Brahmadatto, Bārāṇasi-rājā (14). (67). (225). (248). (459).

isi (519). — Kuṇālo sakunārājā (536) V 444,23.

Brahmadattakumāro, putto Bārāṇasi-rañño, rājā Bārā-

ṇasiyaṁ (50). (151). (415). putto Magadha-rañño, rājā

Bārāṇasiyaṁ (378).

- rāhmaṇo (cfr. udiceabrāhmaṇo, ācariyo, isi, tāpaso, purohito, māṇavo) (174). (250). Kassaka-brāhmaṇo (389). kuṭumbiko (354). — Akitti (480). Atṭhiseno (403). Saṁkho (442). antevāsiko Vedabbhabrāhmaṇassa (48). — brāhmaṇaputto (68). (155). (237). Kaṇhapagḍito (440). Dhammāpālo (447). Bodhikumāro (443). Sambhavakumāro (515). Sonakumāro (532). Somadatto (211).
- Bhaddasāla-devarājā (465).
- Bharato, rājā Roruvanagare (424).
- Bhallāṭṭiyo, Bārāṇasi-rājā (504).
- Bhūridatto, putto Dhataratṭha-nāgaraṇṇo (543).
- bherivādako (59).
- Bhojanasuddhika-rājā Bārāṇasiyaṁ (260).
- Makhādevo, rājā Mithilāyaṁ (9).
- Magha-kumāro, māṇavo (Sakko) (31).
- maccho (75). (236). Mitacintī (114).
- Mandhātā, rājā paṭhamakappe (258).
- Mahākāṇcano, brāhmaṇaputto, isi (488).
- Mahājanako, rājā Mithilāyaṁ (539) — Janako (52).
- Mahātunḍilo, sūkaro (388).
- Mahādaddaro, nāgarājā (304).
- Mahādhanakumāro, putto Bārāṇasi-seṭṭhino, tāpaso (425).
- Mahānandiko (Nandiyō), vānaro (222).
- Mahābodhi-paribbājako — Bodhikumāro udiceabrāhmaṇaputto (528).
- Mahābrahmā (134). (135). udiceabrāhmaṇo, isi (99).
- Nārado (544).
- Mahālohito, go (30). (286).
- Mahāsilavo, rājā Bārāṇasiyaṁ — Silavakumāro (51).
- Mahāsudassano, rājā Kusāvatiyaṁ (95).
- Mahimsāsa-kumāro, putto Brahmādatṭassa Bārāṇasi-raṇṇo (6).



- mahiso, silavamahisarājā (278).  
 Mahosadha-paṇḍito, putto Sirivaḍḍhaseṭṭhino (546).  
 māṇavo (cfr. brāhmaṇo) (305). (432). (467). (478). Kāraṇ-  
 diyo (356). Takkāriya-paṇḍito (481). Maghakumāro (= Sakko)  
 (31). Sutano, duggatagahapati-putto (398).  
 Mātāṅgapaṇḍito, caṇḍālaputto (497).  
 mīgo (11). (15). (16). (359). kuruṅgamigo (21). (206). ruru-  
 migo (482). sarabha-migo (483) — Nandiyo (335). Ni-  
 grodha-migarājā (12). Rohanto migarājā (501).  
 Mitacintī, maccho (114).  
 Mūgapakkha-paṇḍito — Temiyakumāro, putto Kāsiraṇṇo  
 (538).  
 mūsika-rājā (128). (129).  
 moro (339). (491). suvaṇṇa-moro (159).  
 Yuvañjayo, putto Sabbadatta-raṇṇo Rammanagare (460).  
 Rakkhita-kumāro, tāpaso, ācariyo (453).  
 rājā: Mandhātā, paṭhamakappe (258)  
 Kuru-rājā, Dhanañjayo (276).  
 Kusāvati-rājā, Kusakumāro (531), Mahāsudassano (95).  
 Gandhāra-rājā (Takkasilāyaṇ) (229). (406). putto Bārāṇasi-  
 raṇṇo (96). (132).  
 Bārāṇasi-rājā (62). (100). (191). (230). (233). (262). (269).  
 (282). (289). (302). (303). (327). (343). (347). (349). (351).  
 (420). udiccabrāhmaṇo (73).  
 — Arindamo (529).  
 — Āḍasamukho (257).  
 — Udayo (421).  
 — Udayabhaddo (Sakko) (458).  
 — Kaṭṭhavāhana-rājā (7).  
 — Ghatakumāro (355).  
 — Candakumāro (542).  
 — Janasandho (468).  
 — Jonhakumāro (456).  
 — Bako — Kuṇalo sākuṇarājā (536) V 444.1.

- Brahmadatto (14). (67). (225). (248). (459). tāpaso (519). — Kuṇālo sakunārājā (536) V 444,23.
- Bramadattakumāro (50). (151). (378). (415).
- Bhallāṭiyo (504).
- Bhojanasuddhiko (260).
- Mahāsīlavo — Sīlavakumāro (51).
- Sakkadattiyarājā, gahapatiputto (194).
- Susīmakumāro, purohitaputto (411).
- Magadha-rājā, Duyyodhano — Saṅkha-pāla-nāgarājā (524).
- Sivī-rājā Sivikumāro (499). (527). Sovīra-rājā, Bharato (424). Videha-rājā Mithilāyaṇḥ: (160), Makhādevo (9), Mahājanako (539) — Janako (52), Nimi (541), Sādhino (494).
- rājakumāro: putto Mahāpīṅgalassa Bārāṇasi-rañño (280).
- putto Brahmadattassa Bārāṇasi-rañño (416). bhāgineyyo Brahmadattassa Bārāṇasi-rañño, rājā (126).
- Ajjunakumāro, putto Paṇḍurañño (536) — Kuṇālo sakunārājā V 426,27.
- Aniṭṭhigandhakumāro, putto Bārāṇasi-rañño (263). (507).
- Alīnacittakumāro, putto Bārāṇasi-rañño (156).
- Alīnasattakumāro, putto Jayaddisa-rañño Uttarapañcālana-gare (513).
- Asadisakumāro, putto Bārāṇasi-rañño (181).
- Ghatakumāro, putto Devagabbhāya (454).
- Dighāvukumāro, putto Kosalarañño (371). (428).
- Dhammapālo, putto Mahāpapātassa Bārāṇasi-rañño (358).
- Pañcāvudhakumāro, putto Bārāṇasi-rañño (55).
- Padumakumāro, putto Bārāṇasi-rañño (193). (472).
- Mahimsāsakumāro, putto Brahmadattassa Bārāṇasi-rañño (6).
- Yuvāñjayo, putto Sabbadatta-rañño Rammanagare (460).
- Rāmapaṇḍito, putto Dasarathassa Bārāṇasi-rañño (461).
- Vessantaro, putto Sañjayassa Sivirañño (547).
- Sutasomakumāro, putto Koravyarañño, rājā (537).

- Somakumāro (Sutasoma-rājā), putto Bārāṇasī-rañño (525).  
 Somanassakumāro, putto Renurañño Uttarapañcālanagare (505).  
 Rādho, suko (198). (329).  
 Rāma-paṇḍito, putto Dasarathassa Bārāṇasī-rañño (461).  
 rurumigo (482).  
 Rohanto, migarājā (501).  
 laṃghanaṇaṭako (116).  
 lāpa-sakuno (168).  
 Lomasakassapo, isi — Kassapo purohitaputto (433).  
 Vacchanakha-paribbājako, isi (235).  
 vaṭṭako (33). (35). (118). (394).  
 vadḍhako (466).  
 vāṇijo (cfr. saṭṭhavāho) (44). (79). (324). assavāṇijo (254).  
 kacchapuṭṭavāṇijo, Serivo (3). dhañṇavāṇijo (249). (365). —  
 Paṇḍito (98).  
 Vātaggasindhavo, asso (266).  
 vānaro (cfr. kapi) (57) — (224). (58). (177). (219). (342).  
 — Nandiyo (Malānandiko) (222).  
 vāraṇo, see: hatthi.  
 vālāhasso (196).  
 Vidhurapaṇḍito, amacco Dhanañjayakorabbassa (545).  
 Vidhūrapaṇḍito, amacco Koravyarañño (495). purohito  
 Dhanañjayassa Koravyarañño (413).  
 Visayho, seṭṭhi (340).  
 visavejjo (69).  
 Virako, udakakāko (204).  
 Vessantaro, putto Sañjayassa Sivirañño (547).  
 sakuno (36). (115). (133). (384). — rukkhakotṭhasakuno  
 (308). — Khadiravaniyo (210). Kuṇālo sakunarājā (536).  
 Sakko, devarājā (202). (228). (264). (300). (344). (372).  
 (374). (386). (391). (393). (410). (417). (469). (489). (512).



— setṭhi (291). (450). (535). — Udayabhaddo Kāsirājā (458). — Maghakumāro māṇavo (31).

Saṁkicca-kumāro paṇḍito, purohitaputto (530).

Saṁkko, brāhmaṇo (442).

Saṁkha-setṭhi Rājagahe (131).

saṁkhadhamaka-putto (60).

Saṁkha-pālo, nāgarājā — Duiyodhano Magadharājā (524).

satthavāho (cfr. vāṇijo) (1). (2). (54). (85). (256). (366). (493).

Sambhava-kumāro, brāhmaṇaputto (515).

Sarabhaṅga-satthā, isi — Jotipālakumāro purohitaputto (423). (522).

sarabhamigo (483).

saso (316).

Sādhino, rājā Mithilāyam (494).

Sārambho, balivaddo (88).

sigālo (142). (148).

siṅgila-sakuṇo (321).

Sivikumāro Sivirājā (499). (527).

Sīlavakumāro, putto Bārāṇasi-raṇṇo — Mahāsīlavarājā (51).

Sīlava-nāgarājā, hatthi (72).

sīho (152). (153). (157). (172). (188). (322). (335). (397). (486). — kesarasimho (143).

suko (suvō) (255). (429). (430). (484). — Jambuko (521).

Pupphako (503). Poṭṭhapādo (145). Rādho (198). (329).

Suciparivāra-setṭhi (382).

Sujāto, kuṭumbikaputto (352).

Sutano, māṇavo duggatagahapati-putto (398).

Sutasomo (Somakumāro), putto Bārāṇasi-raṇṇo, rājā (525).  
putto Koravyaraṇṇo, rājā (537).

supaṇṇa-rājā (360). (518).

Supatto, kākarājā (292).

Suppārako, niyyāmakō (463).

- Suvannasāmo paṇḍito, nesādaputto (540).  
 suvaṇṇahaṃso (32). (136). (270). (370). (379). (502).  
 Susīmakumāro, purohitaputto — Susīmarājā (411).  
 sūkaro, Mahātunḍilo (388).  
 seṭṭhi Bārāṇasiyaṃ (40). (45). (47). (53). (83). (84). (90).  
 (93). (103). (125). (127). (171). (232). (238). (363). (390).  
 — — Sakko (291). (450). (535). — Cullakasetṭhi (4).  
 Visayho (340). Saṃkhasetṭhi Rājagahe (131). Sucipari-  
 vārasetṭhi (382).  
 seṭṭhiputto (261). (315). (317). — Nigrodhakumāro (445).  
 Mahādhana-kumāro, tāpaso (425). Mahosadha-paṇḍito, putto  
 Sirivaddhasetṭhino (546).  
 Senako, amacco Janakassa Bārāṇasi-rañño (402). amacco  
 Maddavassa Bārāṇasi-rañño (401).  
 Serivo, kacchaputa-vāṇiyo (3).  
 Sonakumāro, brāhmaṇaputto (532).  
 Somakumāro (Sutasomo), putto Bārāṇasi-rañño (525).  
 Somadatto, brāhmaṇaputto (211).  
 Somanassakumāro, putto Reṇu-rañño Uttarapañcāla-  
 nagare (505).  
 haṃso, javanahaṃso (476). dhataratṭhahaṃso (533). (534).  
 suvaṇṇahaṃso (32). (136). (270). (370). (379). (502).  
 hatthācariyo (182). (231).  
 hatthi (vāraṇo, nāga-rājā) (122). (221). (267). (357). (455).  
 — Chaddanto (514). — Sīlava-nāgarājā (72).  
 Hatthipālo, purohitaputto (509).  
 Hārīto, tāpaso — Harittaca-kumāro brāhmaṇaputto (431).  
 Bodhisatta-cariyā III 73,27.  
 Bodhisatta-paveṇi VI 552 (33).  
 Bodhisatta-mātā N 51,29-31. 52,3-7. — III 91,29\*—94,11\*  
 (hatthini).  
 Bodhisattā (pl.) I 303,18. 24. — II 141 (1). — III 282,6\*.  
 283,8\*. 409 (20). 425,8\*. — IV 65 (15). 341,16\*. — V 147, (20).

282,26\*. 291,6\*. 358,11\*. — VI 401,29\*. 405,28\*. 431,26\*.

552 (32—33). — Mahābodhisattā VI 225,11\*.

Brahāchatta-jātaka (336) III 115—118.

Brahmadatta, brāhmaṇo, pitā Kassapa-Buddhassa N 43,21.

Brahmadatta, rājā Bārāṇasīyaṁ \*I 98. 107. 120. 124. 127.

134. 140. 149. 157. 159. 166. 173. 175. 178. 181. 184.  
186. 189. 194. 196. 208. 210. 216. 224. 231. 242. 245.  
247. 248. 250. 252. 253. 257. 259. 262. 269. 270. 272.  
277. 278. 280. 283. 284. 285. 289. 295. 299. 301. 303.  
307. 310. 312. 319. 323. 328. 333. 343. 349. 354. 356.  
361. 365. 366. 368. 370. 375. 378. 379. 383. 388. 395.  
404. 406. 409. 411. 413. 415. 416. 418. 421. 423. 425.  
427. 429. 430. 431. 434. 436. 437. 441. 447. 450. 451.  
455. 460. 461. 463. 469. 471. 473. 474. 475. 478. 480.  
482. 484. 487. 489. 491. 494. 495. 497. 499. 502. 505.  
510. — \*II 2—3. 6. 10. 13. 15. 18. 26. 30. 33. 41. 43.  
50. 52. 57. 59. 64. 66. 68. 70. 72. 74. 76. 79. 82. 85.  
87. 94. 96. 100. 101. 107. 108. 109. 113. 116. 121. 125.  
131. 132. 134. 137. 139. 142—3. 145. 149. 151. 153. 158.  
161. 162. 165. 167. 173. 175. 178. 179. 181. 184. 197.  
199. 203. 206. 217. 221. 225. 229—30. 232. 234. 236.  
238. 243. 246. 248. 257. 260. 262. 264. 265. 267. 269.  
272. 277. 283. 287. 292. 295. 314. 319. 322. 323. 328.  
335. 338. 341. 349. 356. 359. 361. 382. 385. 387. 391.  
394. 400. 405. 411. 417. 419. 421. 423. 427. 429. 431.  
433. 437. 438. 440. 441. 445. 447. 450. — \*III 16. 18.  
21. 23. 25. 27. 30. 34. 36. 45. 49. 51. 56. 59. 64. 67.  
73. 75. 80. 82. 84. 87. 90. 93—4. 102. 105. 110. 112.  
115. 119. 122. 126. 128. 133. 137. 140. 142. 145. 147.  
149. 155. 158. 162. 168. 171. 174. 183. 191. 194. 198.  
200. 202. 204. 208. 213. 215. 219. 225. 228. 232. 240—1.  
246. 248. 255. 257. 265. 267. 281. 286. 299—300. 303.  
308. 310. 312. 314. 317. 321. 325. 330. 333. 352.



355. 370. 376. 388. 391. 397. 403. 406. 415. 424. 428.  
 435. 439. 444. 463. 475. 497. 502. 514. 520. 527. 532.  
 537. — III 452\*.16. 20. 25 (28) (= Udayo Bārāṇasirāja (Bo.)).  
 — III 487.17. 18. 489 (14). — \*IV 7. 15. 22. 44. 50. 59.  
 62. 70. 90. 96. 100. 114. 131. 153. 159. 168. 176. 189.  
 197. 200. 207. 212. 220. 224. 237. 245. 255. 267. 283.  
 289. 298. 305. 316. 333. 370. 376. 413. 491. — \*V 1. 12.  
 68. 75. 88. 109. 127. 177. 193. 227. 263—64—69. 382.  
 457. — V 102\*.15. 21 (28). 103.21\*. 104\*.20. 24. 105\* (6).  
 14. 19. 106\*.12. 17 (= Pañcālo, rājā Uttarapañcālanagare). —  
 V 425.2 (27). 428 (32). 430 (31). 444.12. 22. 26 (= Kuṣāla-  
 rājā (Bo.)). — V 475 (10). — \*VI 158—195—96.

Brahmadatta, see: Cūḷani-Brahmadatta, Sāgara-Brahmadatta.

Brahmadatta-kumāra, putto Brahmadattassa Bārāṇasi-rañño  
 I 259.10\* (Bo.). — II 2.4\* (Bo.). 87.7\* (bhātā Bodhisattassa).  
 229.28\*. 279.19\*. — III 158.15\*. 391.22\*. 407.18\* (Bo.).  
 475.4\*. 514.25\*. — IV 315.31\*. — V 263.4\*. 457\*.9. 12. 15.  
 458\*.1. 10 (Bārāṇasi-kumāro). — VI 159.19\*.

Brahmadatta-kumāra, putto Magadharañño (= Bodhisatto)  
 III 238.7\*.

Brahmadatta-jātaka (323) III 78—81.

Brahmadeva, aggasāvako Revata-Buddhassa N 35.8.

Brahmadeva, aggasāvako Tissa-Buddhassa N 40.24.

Brahman (cfr. Mahābrahman) IV 452.24\*. — V 53.1\*. 228 (17).  
 — VI 201.8\* (13. 19). 207.18\*. 208\*.16. 29. 24. 210 (6. 20. 21  
 24). 220.25. 242 (31). 568.8. 571.12. — Brahmāno (pl.) III  
 363.15. — V 55 (25). Brahma-sahassam III 363 (13). — IV  
 180.27.

Brahmā (Tudu-), see: Tudu-Brahman.

Brahmā (Baka-), III 358.23. 359.3. 12 (27). 360.4. 361 (17).  
 362 (30). (cfr. Baka-Brahman).

Brahmā Mahindo V 411.6\*. (cfr. Mahinda).

Brahmā Sahampati N 81.9. (cfr. Sahampati).

Brahmattam III 132,5°. — Brahmattabbāvo IV 377,22°.

Brahmissariyam IV 10,14°.

Brahma-gutto (— Brahma-gopito, Brahma-rakkhito) II 14,14°  
(18. 19).

Brahma-tejo VI 243,6°.

Brahma-deyyam VI 486,3°.

Brahma-patti III 359,20 (25).

Brahma-bhattā (pl.) IV 377,26°. 378,17°.

Brahma-masto II 33,30°. 35,12°.

Brahma-vihāro II 43,3°. — Brahmavihārā (cattāro) I 334,21°.

— II 54,3°. 56,15°. 61,13. 19°. 69,24°. 132,8°. 148,16°. —

III 519,24°. — V 246,7°. — VI 21,17°. 96°, 8. 12. 129,4°.

— Brahmavihārabbāvanā IV 490,12°.

Brahma-sampatti N 48,19.

Brahmaloka N 30,11. 34,6. 48,2. 72,17. 76,8. 9. — I 139,20°.

142,9°. 201,18°. 246,10°. 334,22°. 406,28°. 407,18°. 417,24°.

432,28. 433 4. 473,25°. 474,21°. 494,6°. — II 62 23°. 198,25

(27). 328,9°. 403 (7). — III 48,13°. 93,22°. 254,22°. 355,16°.

359,2 (23). 363 (10) 15. 474 (3). 487,1. — IV 22°, 16. 21.

73,11. 78,36°. 104°, 20. 24. 180,26. 224,3°. 242,22°. 244,30.

377,15°. 389,22°. 469,2°. 7. 9 (17). 490°, 14. 15. — V 138 (18).

149 (25). 191 (28). 312°, 22. 25. 484,13°. 502,17°. — VI

72°, 7. 12. 96°, 9. 13. 14. 98 (30. 34). 99,25°. 101 (37. 38).

141 (25). 183,23°. 242,25 (20). 255,2°. 256,26°. 486,18°.

547 (25). 556,2°. — Brahmañ ṭhānam V 149,20°.

Brahmalokūpago II 43,4°. 45,7°. 61,6. 69,24°. 90,24°. 132,9°.

276,25°. — III 246,5°. 303,3°. 310,6°. — IV 314,14°.

401,5°. 453,29°. 471,30. 473 (6). — V 98,17°. 177,3°.

246,8°. 261,25°. — VI 95,5° 129,5°.

Brahmaloka-parāyano I 362,28°. 371,21°. 373,31°. 407,14°.

432,18°. 440,23°. 493,27°. 494,7°. 495,12°. — II 54,3°.

56,15°. 61,14. 23°. 65,20°. 73,19°. 141,20. 148,16°. 270,14°.

318,16°. 331,5°. 418,26°. 423,10°. 430,23°. 438,9°. — III

- 15,18\*. 81,21\*. 97,6\*. 102,4\*. 149,4\*. 170,13\*. 195,26\*.  
 369,21\*. 396,32\*. 434,20\*. 519,24\*. 526,26\*. — IV 8,3\*.  
 27,19\*. 36,25\*. 119,6\*. 123,13\*. 175,21\*. 332,19\*. 423,12\*.  
 — V 10,30\*. 152,21\*. 192,1\*. 332,20\*. — VI 29,26\*.  
 68,16\*. 96,10\*.  
 Brahmaloḥka-parāyanatā IV 499,19\*.  
 Brahmaloḥka-parāyanattam I 334 (18).  
 Brahmaloḥka-maggo I 334 (17).  
 Brahmaloḥka-sampattiyo cha I 105,29.  
 Brahmavaddhana, — Bārāṇasī IV 119,29\*. — V 312,19\*.  
 313,13\*. 314,27\*. 316,15\*.  
 brāhmaṇo, aññataro II 137,7. — IV 167,3. mahallako Sāke-  
 tanagaravāsī I 308,25. — II 234,25.  
 brāhmaṇakumāro, aññataro II 99,19.

## Bh.

- Bhagīrasa, rājā VI 99,9\*.  
 Bhagu, therō I 140,6. — III 489,30.  
 Bhaggari, see: Bhaggiri.  
 Bhaggava, kumbhakāro, paribbājako (— Bodhisatto) III 382,14\*.  
 Bhaggavī, bhariyā Bodhisattassa, paribbājikā III 381,21\*.  
 382 (2).  
 Bhaggā, (janapado) III 157,22.  
 Bhaggiri, (vihāro?) Tambapaṇṇidīpe IV 490,22 (Bh-vāsi-Mahā-  
 devatthero). — VI 30,5 (Bhaggari-vāsi Mahātissatthero).  
 Bhaṇḍakucchi, dovāṇiko IV 382,14\* (18).  
 bhaṇḍanakārakā (bhikkhū) Kosambiyam III 211,4. 486,9.  
 Bhaṇḍukaṇṇa, nāṭako IV 324\*,10. 12.  
 bhattabhuñjana-sunakho II 246,9.  
 Bhadda, aggasāvako Koṇḍañña-Buddhassa N 30,13.  
 Bhaddakāpilānī, (therī) IV 491,4. — VI 95,10. (cfr. Kāpilānī).



- Bhaddaji, thero II 331,14. 17. 29 (Bhaddajikumāro). 333,1. 2.  
 4. 6. 7. 15. 20. 234,7 (21. 22. 25). 335,3. — IV 325,12. — VI  
 255,6. — °-therassa ānubhāvo II 331,13.
- Bhaddavatikā, nigamo I 360,5. 11. 18.
- Bhaddavatiya-hatthini Udenassa rañño Kosambiyā III 384,3.  
 Bhaddavatikā 384,25. 27. 29. 385,2. 5. 18\*. 388,14.
- Bhaddasāla, aggasāvako Nārada-Buddhassa N 37,6.
- Bhaddasāla V 81,29\* (read: bhaddasāla?).
- Bhaddasāla, devarājā (— Bodhisatto) IV 154,23\*. 156\*,13  
 (10). 22. 157,27.
- Bhaddasāla-jātaka (465) IV 144—157. — I 133,24. 175,3.  
 484,13. — III 369,28.
- Bhaddasāla-rukkha IV 156 (4). 157 (4).
- Bhaddasena, vemātikabhātā Canda-kumārassa (Bodhisattassa)  
 VI 134,6\* (10). 157,22 (Candaseno, Cod. B<sup>4</sup>: Bhaddaseno).
- Bhaddā, aggasāvikā Revata-Buddhassa N 35,9.
- Bhaddiya, gahapati VI 135,5\*.
- Bhaddiya, thero N 82,16. — I 140,3. 5. 9. 15. 16. 142,11.
- Bhaddiya-nagara II 331,16.
- Bhaddiyavaggiya-kumārā tiṃsa N 82,27.
- Bhaddiyasetṭhi, pitā Bhaddaji-kumārassa II 331,18. 332,12.
- Bhaddekaratta-sutta IV 481 (30). 482 (1). — V 66 (27).
- Bhadrakāra, māṇavo putto Vidhurabrāhmaṇassa V 60\*,17.  
 21. 26. 28. 61\*,4. 5. 62 (23). 67,25.
- Bhadraghāṭa-jātaka (291) II 431—32\*.
- Bharata, isi VI 99,23\*.
- Bharata, rājā Roruvanagare Sovīratṭhe III 470,6\*. 474,18.
- Bharata, luddo III 432\*,18. 23.
- Bharata-kumāra, putto Dasarathassa rañño Bārāṇasīyā IV  
 124,15\*. 125\*,15. 17. 27. 126\*,11. 16. 127 (24). 128 (6. 23).  
 129 (10). 19\*. 130,18.
- Bharatūsabha, — Pañcālo rājā Uttara-pañcālanagare V  
 99,26\*. 101 (3).

- Bharu-jātaka (213) II 169—173. — V 101 (6). 118 (31).  
 Bharu-nagara II 171,5\*.  
 Bharu-raṭṭha II 171,1\*. 172\*, 11. 14 (23). — IV 137,8\*.  
 Bharu-rājā II 171,1\*. 172,13\*. 18 (22. 24). 173 (2). — IV 137,8\*.  
 — V 118 (31).  
 Bharukaccha, (paṭṭanagāmo) III 188,13\*. 190,2\*. — IV  
 137\*, 8. 9. 138,20\*. 139,12\* (14). 140\*, 1. 11. 22. 141\*, 5. 25.  
 142,24\*. — Bharukaccha-vāṇijā III 188,13\*.  
 Bhallaṭṭiya, rājā Bārāpasiyaṃ (= Bodhisatto) IV 437,16\*.  
 438,12. 443,5. 444,5.  
 Bhallaṭṭiya-jātaka (504) IV 437—444.  
 Bhalluka, vāṇijo N 80,16.  
 Bhavagga VI 354,16\*. 398 (32).  
 Bhāgīrathī, Gaṅgā (var. lect. Bhāgīrasī) V 93,1 (20). Bhāgīra-  
 sodakaṃ V 255,13\*. — Bhāgīrasī VI 204,10\*. Bhāgīrasī-  
 gaṅgā VI 204 (18).  
 Bhārata, — Pañcālo, rājā Uttarapañcālānagare IV 435,12\*.  
 (19). — — Bārāpasi-rājā V 170,5\* (20). — — Manojo Bārā-  
 pasi-rājā V 317,9\*. 326,9\*.  
 Bhāradvāja, aggasāvako Kassapa-Buddhassa N 43,22.  
 Bhāradvāja, brāhmaṇavaḍḍhakaḥ IV 210,20 (25).  
 — Kālīṅgabhāradvāja IV 235,13\*.  
 — Piṇḍolabbhāradvāja IV 375,22.  
 — Sucīrato V 58,13. 60,25. 61,23. 65,4. Bhāradvājagotto:  
 V 59 (15).  
 — Jūjako VI 532,12. 13 (18). 574,24.  
 see: Aggika Bhāradvāja.  
 Bhāva-seṭṭhī, — Bijako VI 228,7 (22).  
 Bhāvitatta, aggasāvako Sumana-Buddhassa N 34,27.  
 Bhikkhāparampara-jātaka (496) IV 369—374.  
 bhikkhu aññataro I 471,11. — II 130,15. 144,21. 209,27.  
 444,19. — III 118,23. 246,11. 307,35. 490,14. — aribahun  
 bhuñjitvā ajīrakena kālakato II 291,36. — aparissāvanako  
 I 198,10. — cīvara-vaḍḍhako I 220,16. — daḍḍhapapaṇṇabālo

- I 215,15. — bahubhaṇḍiko I 126,16. 206,17. — saddhivihāriko Sāriputtassa I 224,15.
- bhikkhū bhaṇḍanākārakā Kosambakā III 211,4. 486,9.
- Bhikkhudāsikā, dhītā Kikiraṇṇo VI 481,12\*.
- Bhiyyosa, aggasāvako Koṇāgamana-Buddhassa N 43,9.
- Bhiruka-jātaka, see: Pañcagara-jāt.
- Bhisa-jātaka (488) IV 304—314. — V 275 (22). — VI 363 (11).
- Bhisapuppha-jātaka (392) III 307—310.
- Bhīmaratha, rājā V 135,21\*. 137,3\*. 149,30\*.
- Bhīmasena, tantavāyo I 356\*,23. 25. 357\*,7. 12. 17. 358\*,11. 18. 21. 23. 25. 26. 28. 359\*,3. 10. 15. 21. 26.
- Bhīmasena, Paṇḍurājanputto V 424,20. 426 (11).
- Bhīmasena-jātaka (80) I 355—359.
- Bhummaja, chabbaggiya-bhikkhu, see: Mettiya.
- Bhūridatta, — Datto, putto Dhataratṭhanāgaraṇṇo (= Bodhisatto) VI 168,30\*. 171,21\*. 173,11\*. 175\*,7. 24 (26). 176,6\*. 12. 15. 177\*,1. 5. 179\*,8. 20. 23. 182\*,10. 12. 183,4\*. 184\*,1. 27. 187,8. 188\*,12. 14. 15 (18). 20—29. 189\*,2. 6. 10—16. 21—26. 190\*,3. 5 (6). 18. 22. 24. 191,8\*. 196\*,23. 28. 197\*,18. 22. 198,15\*. 201 (4). 219,27. — N 45,21. — Kāsiputto VI 175,7\* (10).
- Bhūridatta-jātaka (543) VI 157—219. — IV 182,20\*. 456,27\*.
- Bhūripaṇḍha-jātaka (452) IV 72. — Bhūripaṇḍho V 147 (16). — VI 372,31\*—376,5.
- Bheṇṇākata, (janapado?) VI 237,12 (32) (= Pennākata). 239 (23).
- Bherivāda-jātaka (59) I 283—84.
- Bheri, paribbājikā VI 467\*,2. 5. 28. 468,25\*. 469,4\*. 478,11\*.
- Bhesakalā-vana, Sumsumāragiriṃ nissāya Bhaggesu III 157,23.
- Bhesajjasannidhikāra-sikkhāpadaṃ III 363,22.
- Bhogavati, mandiraṃ (nāga-rājadhānī) VI 269,3\*. 270, (9).
- Bhoja, brāhmaṇo N 56,4.
- Bhoja, vejjo IV 491,7\*. 498 (32).



Bhojanasuddhi(ka), rājā Bārāṇasīyaṃ (— Bodhisatto) II  
319,6\*. 321,4.

Bhojaputtā (pl.), (janapado) N 45,26.

Bhojājānīya-jātaka (23) I 178—181.

## M.

Maṃsa-jātaka (315) III 48—51.

Makasa-jātaka (44) I 246—248.

Makkaṭṭa-jātaka (173) II 68—69.

Makkhaligosāla, ditṭhigatiko I 509,13. — V 246,11.

Makhādeva (v. l. Māghadeva), yakkho III 325,20\*.

Makhādeva, rājā Mithilāyaṃ Videharatṭhe (— Bodhisatto) I  
137,25\*. 138\*, 8. 18. 139,18\*. 29. — Nimirājā VI 95,19. 21\*.  
96,14\*.

Makhādevambavana, Mithilāṃ upanissāya VI 95,14.

Makhādeva-jātaka (9) I 137—139.

Makhilā, aggasāvikā Sikhi-Buddhassa N 41,31.

Magha-kumārā (Magha-māṇava), mahākūlassa putto Rājagahe  
(— Sakko — Bodhisatto) II 199\*, 5. 6. 30.

Magadha-ratṭha I 143\*, 10. 17. 154,5\*. 199\*, 1. 3. 213,11\*.  
246,19. 373,9\*. 444,15\*. 466,1\*. — II 55,8\*. — III 479,30\*. —

IV 325\*, 24. 25. 454\*, 10. 11. 14. — V 316,13\*. — VI 239 (28).

465 (14). — Māgadha VI 237,7. — Magadharajjam VI 272 (9).

— Magadhā (pl.) I 212,7—9. 246,17. — II 211,15\* (20) —

V 171,30\*. 317,23\*. — VI 236,30. 237 (18. 28). — Magadha-

khettaṃ III 293,20\*. — IV 276,13\*. 277\*, 14. 16. — Magadha-

vāsino (-vāsikā) N 87,13. — 154\*, 6. 14. — II 211,1\*. —

Māgadhā saṃkhā VI 465,13. — (cfr. Māgadha.)

Magadha-rāja N 83,29. — I 143,10\*. 154,5\*. 162,23\*. 199,1\*.

373,2\*. 444,15\*. 446,21. 466,1\*. — III 238,5\*. — IV 276,11\*.

454,16\* (Magadho). 454\*, 13. 14. 27. 28. — V 161,25\*. 247,7\*.

316,13\* (Magadhā). — VI 220,1. 4. — Magadhā-mahārājā IV 37,14\*.

Maghavā Sujampati, devānaṃ indo III 146,30\*. — IV 403\*, 27. 28. — V 137,27\*. 139,17\* (27). — VI 102,17. 481,1\*. 573,21. Maghavā VI 212\*, 12. 15. — Maghavā Sakko V 141,8. — Maghavā devakuṇḍaro V 158,10. — VI 98,5.

Maṃgaṇa, (vihāro?) Sihalaḍḍi V 30,3 (Maṃgaṇa-vāsī Khuddakatisa-thero).

Maṃgala-jātaka (87) I 371—374.

Maṃgala, tāpaso Siddhattha-Buddhassa kale (— Bodhisatto) N 40,5. — Maṃgalabodhisatto IV 13 (8).

Maṃgala-Buddha, N 30,17. 18. 31,5. 34,6. 14. 20. 44,5.

Maṃgala-sutta IV 73,17.

Macala-gāmaka, Magadharatṭhe I 199,3-4\*.

Maccha-jātaka, a) (34) I 210—212. — b) (75) I 329—332. — c) (216) II 178—179.

Maccha-ratṭha VI 280 (28). — Macchā VI 280,24\* (28). 281 (2).

Maccharikosiya, seṭṭhi asūtikotiṭṭhivibhavo, tāpaso V 383\*, 14. 22. 384,5\*. 386\*, 16. 26. 389,16\*. 390,12\*. 392,13. 15\*. — Kosiyo V 387,21\*. 388,8\*. 389\*, 19. 22. 20. 390,2\*. 391\*, 15. 24. 395\*, 20. 22. 28. 396,6\*. 397,19\*. 399,18\*. 400,27\*. 401,1\*. 402,24\*. 403,28\*. 405,13. 406,34\*. 407\*, 7. 15. 408,10\*. 15. 16 (18). 409,11. 13. 411\*, 5. 13. 14. 23. 412 (4). 9. — Kosiko V 396,19\*.

Maccharikosiya, seṭṭhi Sakkhare Rājagāhanagarassa avidūre I 345,20.

macchariseṭṭhi I 345,18.

Macchuddāna-jātaka (288) II 423—26.

Majjhantika, thero V 142 (28).

Majjhimaḍḍesa, janapado N 49,7-8. 80,17. — III 115\*, 25. 26. — V 134,2\*.

Majjhimaḍḍesa III 364,11\*. 463,21\*.

Majjhima-paṇāsa (— Jāt. (51) — (100).) I 410,19.

- Majjhīmapadesa, see: Majjhīmadesa.
- Mañjerika-nāgabhavana N 72,14. — VI 264 (4).
- Matṭakunḍali-jātaka (449) IV 59—62. — Matṭhakunḍali-vatthu (sic!) IV 79,5.
- Matṭhara, see: Māthara.
- Maṇi-pabbata, Himavante II 92,27. — V 415,23.
- Maṇipassa-pabbato V 38,10\*.
- Maṇikaṇṭha, nāgarājā II 283\*,14. 18.
- Maṇikaṇṭha-jātaka (253) II 282—286. — III 78,24. 351,24. 353 (16).
- Maṇikuṇḍala-jātaka (351) III 153—155.
- Maṇikuṇḍala-vagga III 153—190.
- Maṇikhanda, Vidhurapaṇḍita-jātaka VI 279,32.
- Maṇikhandha-jātaka, see: Khandhaka.
- Maṇicora-jātaka (194) II 121—125. — IV 77 (28).
- Maṇipassa, see: Maṇi.
- Maṇimekhalā, devadhītā samuddarakkhikā IV 17,10\*. — VI 35,5\*.
- Maṇisūkkara-jātaka (285) II 415—418.
- Maṇḍa-kappa N 38,24. 39,19. 30. 41,7. 42,16.
- Maṇḍavya (v. l. Maṇḍabba), tāpaso, Dīpāyanassa gihisahāyo IV 28\*,18. 29. 29\*,17. 25. 30\*,7. 9. 18. 20. 33,6\*. 34\*,1. 17. 27. 36\*,5. 13. 15. 24. 28. — Aṇimaṇḍavyo IV 30,18\*. Āṇimaṇḍavyo 30,24\*. 37,1 (2).
- Maṇḍavya, putto Dīṭṭhamaṅgalikāya IV 379\*,1. 3. 24. 380,23\*. 381,17\*. 383,18\*. 386,13\*. 387\*,1. 5 (17). 388,6\*. 390,2.
- matakabhattam I 166,7.
- Matakabhatta-jātaka (18) I 166—168.
- matapitika-kuṭumbiko III 155,9. — IV 123,25.
- mataputtaka-kuṭumbiko III 162,3. — IV 59,5.
- matabhariya-kumṭumbiko III 92,20.
- Matabhariya-Matapitika-vatthu III 162,4.
- Matarodana-jātaka (317) III 56—58.



Madda-ratṭha IV 230,30\*. — V 40,3\*. 283,26\*. — VI 280 (28).  
471 (20). 473 (8). 474 (20).

Maddā VI 280,24\* (28). 281 (3).

Madda-rāja IV 230\*,21. 25. — V 283,27\*. 284,17\*. 285\*,7.  
9. 15. 22. 23. 290,23\*. 294,10\*. 296,2\* (9). 300\*,20. 29. 303,23\*.  
30. 304,5\*. 309,23\*. 30. 310,3\*. 311,6\*. — VI 471 (25).  
484,5\*.

Maddakulaṃ V 306,15\*. 309,4\*. Maddarājakulaṃ V 39,25\*.  
309 (9). — VI 486,26\*. Maddarājadhītā (— Candādevī)

VI 1,16\*. (— Phusaṭṭi) VI 480,9\*. 498 (29).

Maddakucchi, migadāyo (Rājagahaṃ nissāya) IV 430,11. 18.

Maddava, mahārājā Bārāṇasiyaṃ III 337\*,1. 4. (cfr. Māgadha.)

Maddi-pabba, Vessantarajātaka VI 568,19.

Maddi, aggamahesi Vessantarassa, dhītā Maddarañño N 77,13.

— VI 486\*,27. 30. 494,10\*. 14. 20. 26\* (28). 495\*,3. 13. 22.  
498,10\*. 500\*,10. 12. 502 (1). 505,8\*. 506,7\*. 25. 29. 507,10. 12. 14.  
508 (31). 509,23. 28. 510,23\*. 27. 30. 511 (5). 27. 28. 512,2\*.  
8\*. 18. 513,1\*. 3. 20\*. 27. 514,17\*. 25 (26). 515,1\*. 520\*,10.  
16. 20. 24. 28. 521,4\*. 527,8\*. 540\*,17. 22. 25. 541\*,2. 5. 7. 8.  
555,5. 556,4\* (23). 32\*. 562,1 (3). 34. 566,7 (9. 12). 16\*. 25\*.  
567,6. 8. 9. 13 (16). 22\*. 32\*. 568,11. 568\*,1. 7. 19. 23—25.  
569\*,25. 30. 570,9. 12. 13 (15). 18. 20 (23). 28\*. 572,1—3. 573\*,25.  
31. 582,10\*. 15 (24). 586,5—10 (12—13). 587,11. 588,22\*. 589,1.  
(14). (18). 590,6. 8. 12 (31). 591,6. (8). 593,28.

Maddha, (vihāro?) Siḥaladīpe VI 30,9 (Maddhavāsi Mahānā-  
gattthero).

Madhuvat (?), (— setṭhavānaro) IV 314,23.

Manoja, rājā Bārāṇasiyaṃ V 312,20\*. 314,24\*. 316\*,8. 9. 22.  
319,13\*. 320,13\*. 322,22. 323,14\*. 324,23\*. 332,23.

Manoja, siho, putto Bodhisattassa III 321\*,24. 26. 322\*,5. 8.  
323\*,8. 21. 23. 324 (15). 21.

Manoja-jātaka (397) III 321—324.

Manojava, isi VI 99,28\*.

- Manosilā-tala, Himavante N 12,22. 50,12. — I 95,18. 232,6\*.  
 — II 65,27. 92,26. — III 379,19\*. — V 392\*,23. 27.
- Mantidatta, thero IV 343,10. — Datta-thero IV 343,12. 16.  
 (— Uta-thero(?) II 403,28. 404,3. 6. Cod. B.)
- Mantip, brāhmapo N 56,3.
- Mandhātā, rājā paṭhamakappe (— Bodhisatto) II 311,12\*.  
 312\*,10. 16. 22. 313,6\*. 16 (24. 28). 314,15. — III 454\*,16. 17.
- Mandhātu-jātaka (258) II 310—314.
- Mayūra, pāsādo Vidhurapaṇḍitassa VI 289\*,10. 12.
- Mayha(ka), sakuno III 301\*,22. 25.
- Mayhaka-jātaka (390) III 299—303.
- marañabhīruka-bhikkhu III 286,10.
- Mala-raṭṭha (v. l. Mallaka-, Malaya-, Codd. B), IV 327,20\*.  
 — Malata(?) IV 331,8\*. (cfr. Malla-).
- Malimahādeva, thero Tambapaṇḍīpe IV 490,22. — Maliya-  
 mahādeva-thero VI 30,9. (cfr. Mahāmaliyadeva.)
- Malla, Malla-putta, see: Dabba, Pokkusa, Bandhula, Roja.  
 (cfr. Cānura, Muṭṭhika).
- Malla-giri IV 438,28\* (the text: Mallamgiriṃ). 439 (3). — Malla-  
 giri 439 (4).
- Malla-raṭṭha V 278,22\*. (cfr. Mala-).
- Mallaka-raṭṭha, see: Mala-raṭṭha.
- Mallika, Kosalarājā II 3\*,3. 8. 12. 26. 4\* (3). 26. 28. 5,2\*. 7.
- Mallikā, devī Pasenadi-Kosalarañño, dhītā mālakārajetṭha-  
 kassa Sāvatthiyaṃ I 335,23. — III 20,16. 19. 22,27. 44,13.  
 405,16. 406,16. 20. — IV 437,4. 12. 444,4. — V 88,6. 12.  
 98,18. 19.
- Mallikā, bhariyā Bandhulassa senāpatino Kosalarañño IV  
 148,10. 149,5. 16. 150,4. 27. 151,14.
- Masakkasāra, bhavanam Vāsavassa Sinerupabbate V 167,12\*.  
 168 (14. 15). — VI 271,31. 272 (10—11). 289,15\*. — Masak-  
 kasāra-ppabhavā devatā (— Āsā) V 400,28\* (31).

mahallaka-thero I 188,30. — II 9,12. 106,24. — III 197,22  
(— mahāthero II 266,24). — III 213,9. 388,18.

dve mahallakā therā I 426,22. — IV 342,23 (— Dhanugga-  
hatissa & Mantidatta, cfr. II 403—4).

mahallaka-bhikkhu III 36,3.

mahallakā bhikkhū I 497,3.

Mahānāthapiṇḍika I 148,4.

mahābhisiikkhamanaṃ IV 119,13.

Mahāvīci, nirayo V 266,14\*. 271 (12) (cfr. Avīci).

Mahā-assāroha-jātaka (302) III 8—13.

Mahāukkusa-jātaka (486) IV 288—297. — IV 77 (24).

Mahā-ummagga-khaṇḍa, Mahāummagga-jātaka VI 466,18.

Mahā-ummagga-jātaka (546) VI 329—478. — II 63,2. 115,13.  
— III 197,20. 281,14. — IV 412,27. 473,12. — V 57,6.  
75,3. 227,22. (cfr. Ummagga-jātaka.)

Mahā-ummaggassa vaṇṇanā VI 478,9\*.

Mahosadha, paṇḍito, — Osadha-kumāro, putto Sīrivaddha-  
setthino Mithilāyaṃ (— Bodhisatto) N 46,6. 53,21. 30. —  
VI 334\*,3. 8. 338 (23 Mahosadhabuddhamkuro). 339 (15. 27).  
340 (35). 341 (10). 342 (9. 19. 32. 36). 343 (6. 10). 344,15\*.  
345,24\*. 346,21\*. 348,30\*. 351,21\*. 356\*,24. 20. 357\*,14. 15.  
358,9\*. 363,17\*. 368\*,15. 25. 369,18\*. 370,5\*. 371,4\*. 372\*,8.  
13. 20. 374,6\*. 384\*,10. 25 (20). 385,9\*. 386,14\*. 393\*,4. 21.  
23. 394,29\*. 395\*,17. 20. 396\*,22. 20. 397,8\*. 398 (32). 399,18\*.  
401,2\*. 402\*,3. 28. 403\*,3. 27. 404\*,9. 14. 409\*,4. 11. 410,8\*.  
412,30\*. 414\*,5. 7. 415\*,22. 29. 424 (21). 425,25. 427,15.  
428,6\*. 429,19\*. 430,4\*. 431\*,8. 11. 22. 25. 435,23\*. 437 (12).  
439,9\*. 440,17\*. 441 (1. 26. 28). 442,7\*. 443,2. 445,2. 20.  
446,11\*. 447\*,17 (20). 24. 451\*,27. 30. 456\*,3. 14. 458,7\*.  
459,21\*. 462,19\*. 463\*,21. 28. 465,3. 7. 467\*,3. 8. 28. 468\*,1.  
4. 7. 8. 12. 21. 469 (26). 470,5\* (9). 476,19\*. 477\*,9. 12. 478,14\*.

Mahākarmāsa, rājā Asitañjana-nagare Karmāsabhoge Uttarā-  
pathe IV 79,9\*



- Mahā-Kaccāyana, see: Kaccāyana.
- Mahākaṇḍhana-kumāra, putto brāhmaṇamahāsālassa Bārāṇasiyaṃ, tāpaśo (= Bodhisatto) IV 305\*, 8. 12. 26. 306, 7\*.
- Mahākappa, sunakho IV 181, 25\*. 182\*, 12. 18. — Kaṇho IV 183\*, 12 (14). 21. 185 (4). 186 (4).
- Mahākappa-jātaka (469) IV 180—186. — I 259, 5. — III 145, 22. 303, 11. — IV 182, 20\*. — V 115 (6).
- Mahākapi-jātaka a) (407) III 369—375 (v. l. Rājovāda-jāt. B).  
b) (516) V 67—74. — Vevatīyakapi-jātaka III 178, 7.
- Mahākappina, (thero) IV 180, 20.
- Mahākammāsadamma, Sutasoma-mahāsattena porisādassa damitapadeso V 36, 1\*. (cfr. Kammāsadamma).
- Mahākassapa, see: Kassapa.
- Mahākāla, nāgarājā, see: Kāla.
- Mahākāla, pabbato Himavante V 38, 8\*.
- Mahākālīṅga, putto Kālīṅgassa, rājā Dantapura-nagare Kālīṅgaratṭhe IV 230, 7\*. 231, 27\*.
- Mahākosala, pitā Kosala-raṇḍho II 237, 17. 403, 14. 22. — IV 342, 26.
- Mahāgaṅgā II 117\*, 3. 8. — VI 436, 6\*.
- Mahāgotamo III 44, 25. (cfr. Gotamo).
- Mahāgovinda, (brāhmaṇo — Bodhisatto) N 45, 14. 46, 5.
- Mahāgovinda-sutta III 469, 26.
- Mahācūlani, rājā, pitā Cūlani-Brahmadattassa VI 470 (29). 474 (10).
- Mahājanaka, rājā Mithilāyaṃ Videharatṭhe VI 30\*, 20. 23.
- Mahājanaka, putto Ariṭṭhajanakassa Videharaṇḍho, rājā Mithilāyaṃ (= Bodhisatto) III 489 (24). — VI 33, 11\*. 35, 9\*. 40, 7\*. 42, 22\*. 53 (27). 54 (21). 56, 16\*. 57 (7). 67, 27\*. 68, 22. (cfr. Janaka).
- Mahājanaka-jātaka (539) VI 30—68. — N 46, 13. — I 268, 9. — III 238, 27\*. — IV 40, 4\*.
- Mahātakkāri-jātaka (= Takkāriya-jāt. (481)) II 175, 19.

- Mahātissa, thero Bhaggari-vāsi, Sīhaladīpe VI 30,5.  
 Mahātunḍila, sūkaro (— Bodhisatto) III 287\*,4. 18. 288\*,1. 9  
 293,4.  
 mahāthero aññataro II 266,24.  
 Mahādaddara, nāgarājā, putto Sūradaddararañño (— Bodhi-  
 satto) III 16\*,7. 10. 17,4\*. 25. — Daddaro III 16,24\*.  
 mahāduggato manusso I 422,8.  
 Mahādeva, thero Bhaggīri-vāsi Tambapannidīpe IV 490,22.  
 Mahādhana-kumāra, putto Bārāṇasi-seṭṭhino, tāpaso (— Bo-  
 dhisatto) III 475,5\*.  
 Mahādhanaka, seṭṭhiputto Bārāṇasiyam (— Devadatto) IV  
 255,27\*.  
 Mahādhammapāla, see: Dhammapāla.  
 Mahādhammapāla-jātaka (447) IV 50—55. — N 92,11. —  
 IV 282,22.  
 Mahānandika — Nandiya, vānaro (— Bodhisatto) II 202,21.  
 Mahānāga, thero Kālavallimaṇḍapavāsi Tambapannidīpe IV  
 490,24. — thero Maddha-vāsi, Sīhaladīpe VI 30,9.  
 Mahānāma, thero N 82,18.  
 Mahānāma Sakka, pitā Vāsabhakkhattiyāya I 133,24. 134,3.  
 — II 79,5. — IV 145,7. 17. 23. 28. 29. 146,5. 7. 147,17.  
 Mahānārada-kassapa-jātaka (544) VI 219—255. — N 83,28.  
 — V 177,11.  
 Mahānipāta (XXII) VI 1—593.  
 Mahānirayā, atṭha I 168 (17). — III 473 (11).  
 Mahānīpa-rakkha, bodhi Sumedha Buddhassa N 38,6.  
 mahānekkhammam I 137,15. — II 86,27. — III 238,2. 391,10.  
 — IV 491,8. — VI 1,3. 30,15.  
 Mahāneru, — Sinerupabbato III 210,3\* (6).  
 Mahāpajāpatī Gotamī, (bhaginī Māyāya) II 202,21. 392,13.  
 Mahāpajāpatī III 182,4.  
 Gotamā VI 481,15\*.

Mahāpatāpa, rājā Bārāṇasiyaṃ, pitā Bodhisattassa III 178,19\*.

179,16\* (20). 180\*,7. 12. 18. — Mahāpatāpano V 113 (32).

Mahāpadāna N 59,8.

Mahāpaduma-kumāra, — Padumakumāro (Bodhisatto) IV

191\*,16. 25. 194\*,4. 16.

Mahāpaduma-jātaka (472) IV 187—196. — I 437,4.

Mahāpanāda, putto Surucino<sup>2</sup>, rājā Mithilāyaṃ Videharatṭhe

II 333,4. 20. 23\*. 334 (21. 22. 24). 335,3. — IV 323\*,5. 20. 25.

324\*,18. 25. 325\*,3. 9. 12. (cfr. Panāda).

Mahāpanāda-jātaka (264) II 331—335. — IV 325,9\*.

Mahāpanthaka, bhātā Cullapanthakassa I 115,3. 24. 116,22.

26. 29. 118,14. 119,13. 120,4. — Panthako I 114,33.

Mahāpalobhana-jātaka (507) IV 468—473. (cfr. Cullapalo-  
bhana-jāt. (263)).

Mahāpiṅgala, rājā Bārāṇasiyaṃ, pitā Bodhisattassa (= De-

vadatto) II 240\*,10. 18. 21. 241,18\*. (cfr. Piṅgala).

Mahāpiṅgala-jātaka (240) II 239—242.

Mahābodhi, rukkho Bodhisattassa N 54,7. — IV 228,20. 23.

229,5. 17. 21.

Mahābodhi-jātaka (528) V 227—246. — II 76,15.

Mahābodhi-paribbājaka, see: Bodhikumāra.

Mahābodhi-pūjā IV 228,8. 236,13\*. (cfr. Bodhi-pūjā).

Mahābodhi-maṇḍa IV 228,28. 229,23. 230,4. 232,20\*. 233,2\*.

235,29\*. (cfr. Bodhi-maṇḍa).

Mahābrahman N 53,16. 68,26. 72,11. 17. — I 407,16 (= Bo-

dhisatto). 473,28 (= Bo.). 474,23 (= Bo.). 494,7\*. — II 43,27\*.

— III 359 (27). 362 (20. 31). — IV 175,2\*. 245,6. 377\*,12.

19. — VI 200,17\*. 201 (20). 204 (17. 20). 205 (6). 210 (5).

216 (5. 18. 24). 486,17\*. 528,22. — Mahābrahmāno (pl.) N

48,17. 52,28. — VI 72,17\*. 241,32\*. — Mahābrahma-bhāriyā

IV 378,19\*. — Nārada-Mahābrahmā (Bo.) VI 242,4\*. 255,11.

— Vasi Mahābrahmā VI 201 (20). — Sahampati Mahābrahmā

IV 245,9. (cfr. Brahman, Ghaṭikāra, Nārada, Vasin).



- Mahāmaṅgala-jātaka (453) IV 72—79.  
 Mahāmaṅgala-sutta IV 72,18.  
 mahāmattā dve II 359,3. (cfr. II 12—13; 52,21).  
 Mahāmalīyadeva, thero Kāḷavela-vāsī, Sīhaladīpe VI 30,7.  
 (cfr. Malimahādeva).  
 Mahā-Mittavinda(ka)-jātaka, — Catudvāra-jātaka (439), I 363,9. — III 206,15.  
 Mahāmeru, see: Meru.  
 Mahāmora-jātaka (491) IV 332—342.  
 Mahārakkhita, tāpaso Himavante IV 444\*,11. 21. 28. 445\*,7.  
 10. — Rakkhito IV 454,2.  
 Mahārakkhita, thero Uparimaṇḍakamālavāsī, Sīhaladīpe  
 (— Mahāsaṃgharakkhito IV 490,22.) VI 30,5.  
 Mahārattṭhiya, see: Jaṭila.  
 Mahārāja-pabba, Vessantarajātaka VI 582,3.  
 Mahārājā, cattāro I 229,27. (cfr. Cātummahārājā.)  
 Mahālī, Licchavi andho, Vesāliyaṃ IV 148,23. 149,9.  
 Māhālohita, go (— Bodhisatto) I 196,27\*. 198,5. — II 419\*,11.  
 21. 420,23.  
 Mahāvamsaka, thero Sīhaladīpe VI 30,4.  
 Mahāvagga, (Saṃyutta-Nikāye) II 58,25.  
 Mahāvattani, M.-maggo I 429,10\*. °mahāmaggo I 429,14\*.  
 — Mahāvattani-aṭṭavi I 270,30\*. 395,25\*. — III 200,11\*. —  
 V 22,19\*. (cfr. Vattani).  
 Mahāvana, Vesāliyaṃ upanissāya N 77,5. — I 420,17. 504,6.  
 — II 6,2.  
 Mahāvanavapṇanā, Vessantarajātaka VI 540,14.  
 Mahāvāṇija-jātaka (493) IV 350—354.  
 Mahāvihāra, Tambapaṇḍīpe N 85,11. — °vāsino N 1,21.  
 Mahāveḷu-rukṅha, bodhi Sujāta-Buddhassa N 38,20.  
 Mahāvessantara-jātaka — Vessantara-jāt. (547) VI 481,26\*.  
 Mahāvessantara-dhammadesanā VI 482,1\*. — Vessantara-  
 dhammadesanā VI 593,24.

- Mahāsaṃgharakkhita, thero, Uparimaṇḍalakamalaya-vāsi  
Tambapaṇṇidīpe IV 490,22. (— Mahārakkhito VI 30,5).
- Mahāsattassa pariyesana-khaṇḍa, Bhūridattajātaka VI 200,13.
- Mahāsamaya-sutta V 456,16.
- Mahāsammata, rājā paṭhamakappe I 132 (5). — II 311,8\*.  
— III 454,13\*.
- Mahāsammata-khattiyavaṃsa N 90,2.
- Mahāsammata-paveṇī II 438,17.
- Mahāsammata-rāja-kula IV 192 (23).
- Mahāsāgara, rājā Uttaramadhurāyaṃ Uttarāpathe IV 79,21\*.  
80,6\*.
- Mahāsāra-jātaka (92) I 381—387. — II 23,28 (v. l. B. Ma-  
hāsātaka-jāt.)
- Mahāsineru, pabbato IV 462 (26). (cfr. Sineru).
- Mahāsirīsa-rukka, bodhi Kakusandha-Buddhassa N 42,27.
- Mahāsiva, see: Mahāsiva.
- Mahāsīlava, rājā Bārāṇasiyaṃ (— Sīlavakumāro — Bodhi-  
satto) I 262,8\*.
- Mahāsīlava-jātaka (51) I 261—268. — II 401,6\*. — III 13,17\*.
- Mahāsiva, thero, Vāmanta-pabbhāra-vāsi Tambapaṇṇidīpe IV  
490,23. — Mahāsivatthero Vāmattapabbhāra-vāsi VI 30,6.
- Mahāsuka-jātaka (429) III 490—494.
- Mahāsutasoma-jātaka (537) 456—511. — N 46,21.
- Mahāsudassana, rājā Kusāvatiyaṃ (— Bodhisatto) N 45,13.  
I 392\*,3. 7. 393,8\*. 14. (cfr. Sudassana).
- Mahāsudassana-jātaka (95) I 391—393.
- Mahāsudassana-sutta I 392,2.
- Mahāsupina-jātaka (77) I 334—345.
- māhasupinā solasa Kosalaraṇṇo I 334,28.
- Mahāsubhaddā, aggamahesi hatthī-nāgaraṇṇo (Bodhisattassa)  
Himavante V 37,10\*. 39\*,4. 19.
- Mahāsubhaddā, seṭṭhidiḥitā N 93,1.
- Mahāsoṇa, kūṭa-asso Bārāṇasiraṇṇo II 31\*,1. 6. 16. (cfr. Soṇa).

- Mahāsaṃyutta-rukka, bodhi Nārada-Buddhassa N 37,8.  
 Mahāsaṃyutta-jātaka (534) V 354—382. — IV 424,12\*. — V 147 (26). 431 (22).  
 Mahāsaṃyutta-raṭṭha I 356,17\*. — V 145 (9). 162,7\*. 337,20\*.  
 Mahāsaṃyutta-kumāra, putto Brahmādattassa Bārāṇasīraṇṇo  
 (— Bodhisatto) I 127,18\*. 133,19.  
 Mahāsaṃyutta-saka-vamāsa N 1,17.  
 Mahinda, (Sakko) V 397,2\*. 411,8\*. — Brahmā Mahindo  
 V 411,6\*.  
 Mahinda, thero N 7,28.  
 Mahilāmukha, maṅgalahatthi Brahmādattassa Bārāṇasīraṇṇo  
 I 186,36\*. 187,17\*. 188,10\* (14. 16). 26.  
 Mahilāmukha-jātaka (26) I 185—188. — I 487,5. — II 98,4.  
 — III 321,19 (Mahilāmukhata-jāt.).  
 Mahisa-jātaka (278) II 385—387.  
 Mahosadha, see: Mahā-osadha.  
 Māgadha, — Maddava-rājā Bārāṇasīyam III 339\*,4 (7). 26.  
 340,16\*.  
 Māgadha, saṃkhā VI 465,13 (14).  
 Māgha, isi VI 99,28\*.  
 Māghadeva, see: Makhādeva.  
 Māṭhara, suvapaṇḍito (v. l. B Mādharma) VI 418,13. 20. 423,6\*.  
 424,12\*. 425,24. — Māṭtharo VI 418,18.  
 Mātāṅga-paṇḍita, caṇḍālo (— Bodhisatto) IV 376\*,2. 3. 12.  
 377,12\*. 379,15\*. 383,7. 384,8\*. 387,3\*. 389,27\*. 390,2. —  
 V 114 (10). 267,10\*. 273 (4. 5).  
 Mātāṅga-jātaka (497) IV 375—390. — III 384,5. — V 101 (6).  
 114 (9). 273 (5).  
 Mātali, devaputto, sārathi (saṅgāhako) Sakkassa I 202\*,28. 29.  
 203\*,3. 8 (12). 20. 206,13. — II 254\*,12. 19. 257,4\*. — III  
 222\*,10. 11. 18. 19. — VI 63\*,7. 14. 18. 65,19\*. 68\*,27. 28.  
 69,24. 181,22\*. 186,16\*. 18. 355\*,16. 19. 356,3\*. 11\*. 14 (31).  
 358,15\*. — V 383,13\*. 388,22\*. 389\*,9. 18. 390,21\*. 396,2\*.



11 (15). 397\*, 1. 4 (11). 20. 25. 398,16\*. 28. 408,11\*. 13. 409,3.  
 10. 410,3\*. 411\*,3. 14. 25. 412,10. — VI 103\*,6. 10. 18. 26.  
 104,2. 10\*. 18. 27—29\*. 105,8 (10). 30\*. 33. 106,2. 5. 16\*. 24. 27.  
 107,17. 20. 108,2. 5 (12). 26. 29. 109,7. 10 (19). 32. 110,1. 22.  
 25. 111,7. 10. 28. 31. 112,14. 17. 113,4. 7. 114,2. 6 (18). 34.  
 115,3. 30\*. 27. 31. 116\* (8). 11. 12. 17. 18. 27. 117,4\*. 11. 14.  
 118,4\*. 15. 119,13. 17. 120,8. 11. 121,8. 11. 122,6. 9. 33. 123,3.  
 20. 28. 124,2\*. 9. 12. 125\*,3. 12. 126,2. 4. 22—27\*. 31. 33.  
 128,14. 128\*,13. 19. 22. 24. 129,16.

mātiposaka, see: mānuposaka.

mātu-vilokanāṃ Buddhassa N 49,25.

mātugāmo, eko Sāvattthiyāṃ I 463,3.

Mātuposaka-jātaka (455) IV 90—95.

mātuposaka-bhikkhu II 50,12. — III 270,9. 324,26. 330,12.  
 — IV 90,3. 276,3. — V 21,2. 312,15. — VI 68,25. — mātu-  
 posako III 422,5.

Mātuposaka-sutta VI 70,11.

Mādhara, see: Māthara.

Mānusiya, padumasaro Sakuṇanagaraṃ nissāya V 337,24\*.  
 — 338\*,1. 3. 347 (29).

Māyā, mātā Gotama-Buddhassa N 15,22. 16,9. — II 381,25.  
 — VI 481,3\*.

Mahāmāyā N 49,27. 50,2. 5 (Mahāmāyāya supināṃ). 52,3. —  
 I 136,7. 309,12. — II 23,22. 50,7. 141,23. — III 490,10.  
 — IV 95,8. 130,18. 454,3. 491,3. — VI 157,30. 478,12\*.  
 481,16\*. 593,28.

Māyāvī, sigālī III 333,14\*. 335,28\*. 336 (6).

Māra, (devaputto) N 63,17. 21. 23. 71,27. 31. 72,2. 19. 29. 73,25.  
 31. 74,1. 13. 14. 17. 75,1. 6. 10. 14. 18. 78,13. — I 231,20.  
 232\*,12. 24—26. 29. 30. 233,27\*. 234,3. — II 60,5. — III  
 298,22. 532,17. — IV 123 (17. 18 — maccu). — Mārā tayo  
 II 34 (21). — Mārattāṃ V 53,1\*. — Mārassa soḷasa lekhā  
 N 78,17.

- Mārāvattana- III 494,23.  
 Māra-ghosana N 71,30.  
 Māra-dhītāro tisso N 78,29. 79,8. — I 469,21. 25. — Māra-  
 dhītānaṃ palobhanasuttanto I 469,15.  
 Māra-parisā N 72,4. 74,6. 16. 30.  
 Māra-bandhanaṃ I 400 (18).  
 Māra-balaṃ N 71,29. 30. 72,11. 23. 74,15. 27. 33. 75,23.  
 Māra-Brahma-Cakkavatti-sampatti N 48,12.  
 Māra-senā N 71,31.  
 (cfr. Kilesa-Māro, Namuci, Vasavatti).  
 Mālāgiri, pabbato (cfr. Mallagiri) VI 204,13\* (25). 212,19\*.  
 mālāpūjakāraka bhikkhū II 321,9.  
 Māliya, suoakho III 535,26\*. 536 (1).  
 Māluta, vāto I 165,15\* (21). — IV 222,23\*. — VI 263,12\*. —  
 māluto VI 14,24\*.  
 Māluta-jātaka (17) I 164—166.  
 Migadāya, Bārānasiyaṃ N 81,20.  
 Migapotaka-jātaka (372) III 213—215.  
 Migasammata, nadī Himavantato Gaṅgaṃ pattā VI 72\*,25.  
 28. 30. 75,19\*. 76,1\*. 79,30\* (33). 80,4\*. 83,28\*. 84,6\*.  
 86 (1. 29). 87,10\* (12).  
 Migācira, uyyānaṃ Bārānasiyaṃ V 68,21\*. 29. 69 (16). 476,8\*.  
 506,14\*. 507 (1). — Migāciruyyānaṃ Koravyassa raṇṇo VI  
 256,15\*.  
 Migājina, tāpaso VI 58,29\*. 59\*,11 (13). 20\* (27). 60\*,13. 24. 25.  
 61 (8). 19\*. 68,11\*. 20.  
 Migāra-mātā — Visākhā IV 314,28.  
 Migālopa, gijjho, putto Bodhisattassa III 255\*,11. 17 (23).  
 256,7\* (21). 27.  
 Migālopa-jātaka (381) III 255—56.  
 Miṅgala, mahāmaccho V 462,18\*.  
 micchātapo ājivikānaṃ I 493,17.  
 Mitacinti-jātaka (114) I 426—428.

Mitacintin, maccho (— Bodhisatto) I 427\*, 9. 11. 18. 27. 428,2 (4—5). 10.

Mitta, (purisanāma?) IV 478 (27).

Mittaka, see: Mittavindaka.

Mittagandhaka, upāsako IV 288,25. 289,10. 18.

Mittavindaka, duggatakulaputto I 238,30\*. 239\*, 6. 14. 15. 18. 28. 30. 240\*, 7. 12. 19. 20. 241,3\* (13). 19\*. 23. 241,9\* (12) (Mittako).

Mittavindaka, putto asitikoṭivibhavassa setṭhino Bārāṇasīyaṃ I 363,24\*. 27. 414,19. — III 206,16\*. 207\*, 8 (19). 24. 208,2. — IV 1,10\*. 2\*, 21. 23. 3,13\*. 4\*, 1. 4. 6,4\* (13). 23. — Mittavindo IV 6,10\*.

Mittavinda-jātaka a) (82) I 363. — I 413,26. — b) (104) I 413—414. — c) (369) III 206—208. — d) Mahā-Mittavinda(ka)-jātaka — Catudvāra-jātaka (439) IV 1—6. — I 363,9. — III 206,15. (cfr. Losaka-jātaka (41).)

Mittāmitta-jātaka a) (197) II 130—132. — b) (473) IV 196—199.

Mithilā, nagaraṃ Videharatṭhe I 137,25\*. 139,21\*. — II 39\*, 5. 18. 29. 40 (4. 5). 23\*. 333,22\*. — III 365,7\*. 366,1\*. 378,14\*. 381 (25). — IV 315,28\*. 316,25\*. 355,6\*. 358,16\*. — V 164,12\*. — VI 30,20\*. 31,6\*. 32,26\*. 33,26\*. 34,27\*. 35\*, 13. 17. 46\*, 19. 22—30. 47\*, 1—4. 54\*, 10. 29. 55 (3). 62,2\*. 68,13\*. 95,13. 21\*. 96,18\*. 102,22\*. 103,7\*. 104 (7. 8). 128\*, 20. 23. 24. 220,28\*. 227 (27). 228 (24). 246,18\*. 330\*, 2. 27. 347\*, 7. 25. 392,19\*. 393\*, 20. 27. 32. 394,29\*. 395\*, 5. 10. 21. 28. 396,10\*. 397,5\*. 409,24\*. 410,15\*. 411\*, 5. 8. 9. 425,19\*. 427,21\*. 440 (9. 21). 446,29\*. 447,30\*. 449,19\*. 450 (17). 453,17\*. 458,27\*. 459 (27). 463,8\* (9). 465 (30. 31). — Mithilaggaho — Videha-rājā II 40,1\* (4). — IV 319,26\*. — VI 104,3 (7). 18. 127,23. 129,7. 346,29\*. — Mithila-rajjam VI 393,24\*. — Mithila-vaṇṇanā VI 46,21\*.

Missaka, (vanam Tāvatisabhavane) VI 278,22\*.



Mucalinda, saro Himavante VI 518,19. 519,26\*. 534,27\*. 30  
535,10. 536,7. 537 (17). 539,20. 24. — N 80,2 (?).

Su-mucalinda-saro VI 582,5\*.

Mucalinda, nāgarājā N 80,3.

Mucalinda, rājā VI 99,9\*.

Mujalinda, rājā Bārāṇasīyam VI 202,23\* (25. 26). (— Mucalinda?)

Muṭṭhika, mallo IV 81\*,21. 26. 82\*,8. 13. 88,16\*. (cfr. VI 277,7\*

(10) muṭṭhikā: mallā.)

Muṇika, sūkaro I 197\*,2. 15 (17. 19). 23. 25. 26. 198,3.

Muṇika-jātaka (30) I 196—198.

Muditā, dhītā Candakumārassa (Bodhisattassa) VI 134,23\*.

Mudupāṇi-jātaka (262) II 323—327.

Mudulakkhaṇa-jātaka (66) I 302—306. — V 117 (26).

Mudulakkhaṇā, aggamahesi Bārāṇasi-rañño I 304\*,11. 14. 19.

305\*,6. 7. 9. 306,8\* (10). 23.

Musila, Musila, see: Mūsila.

Mūgapakkha-jātaka (— Temiya-jātaka) (538) VI 1—30. —

N 46,25. — VI 30,10. 73,2\*. — Mūgapakkha-samāgamo IV

490,24. — VI 30,7.

Mūgapakkha-paṇḍita, — Temiyakumāro, putto Kāsirañño

(— Bodhisatto) VI 30,2.

Mūlapariyāya-jātaka (245) II 259—262.

Mūlapariyāya-suttanta II 259,14. 21. 23.

Mūlapariyāya-desanā II 260,3.

Mūsika-jātaka (373) III 215—219. •

Mūsikā, dāsi III 217\*,3. 8. 11 (14. 15). 25. 218 (3).

Mūsila (v. l. Musila, Musila), jeṭṭhagandhabbo Ujjeniyam (— De-

vadatto) II 248,28\*. 249\*,2. 6. 11. 23. 250\*,2. 23. 251\*,9. 15.

18. 252 (9). 20\*. 253\*,17. 23. 254,6\*. 257,10.

Meghiya, Bhagavato anibaddhaupatṭhāko IV 95,15.

Mejjhārañña III 310,23\*. 311,18\*. — IV 389,28\*. — V

267,11\*.

Mejjha-raṭṭha IV 388,5\*. 389,25.

Mejjha-rāja IV 388,6\*. 389,13\*. — V 114 (10).

Mejjho IV 389,27\*. — V 267,9\*.

Meṇḍaka-jātaka (471) IV 186.

Meṇḍaka-paṇḍha, Ummaggajātaka VI 355,21. — IV 186,24.

Meṇḍissara, isi Pajakaraṇṇo vijite Lambacūlakam nissāya

III 463,13\*. 464,7\*. 469,21. jetṭhantevāsī Sarabhaṅgassa

V 133\*,10. 19. 151,28.

Metta-sutta II 60,27.

Mettiya, chabbaggiya-bhikkhu II 387,11 (Mettiya-Bhummajakā).

Metteyya-lokanātha VI 594,9.

Medhamkara-Buddha N 44,3.

Meru, Mahāsinerupabbato IV 462,22\*. — Mahāmeru N 25,22.

— IV 498 (1). (cfr. Neru, Sineru).

Meḷa-mātā, eḷikā III 533,1\*. 534,10\* (14).

Moggallāna, paribbājako Rājagahe, therō N 85,15. 18. — I

220,12. 327,21. 346,34. 349,17. 354,9. 12. — II 5,7. 10,1.

155,8. 358,23. — III 56,5. 90,11. 193,17. 341,17. 469,23.

479,4. 17. 543,5. — IV 69,24. 218,27. 265,25. 266,7. 297,17.

314,19. 332,23. 491,4. — V 67,25. 127,10. 151,26. 192,7.

412,11. — VI 68,20. 157,22. 219,26. 255,7. 329,16. — Kolito

V 151,30 (cfr. III 469,22). — (cfr. Kolita).

Mahā-Moggallāna N 85,21. — I 161,12. 346,34. 349,5. 391,22.

408,8. — II 9,16. 93,22. 393,7. 447,6. — III 33,9. 22. 191,11.

16. 310,14. — IV 228,27. 265,22. — V 127,7.

Mahā-Moggallānattherassa parinibbānam V 125,20 (cfr. I

391,21).

Mora-jātaka (159) II 33—38. — IV 414,11\*.

Molinī, nagaram (— Bārāṇasī) IV 15,20\*. 20,24\*. 21 (2). 11\*.

120,1\*<sup>1)</sup>.

## Y.

Yaññadatta, brāhmaṇo, pitā Koṭāgamana-Buddhassa N 43,8.  
Yaññadatta-kumāra, putto Maṇḍavya-tāpasassa IV 30,25\*.

31\*,7. 15 (19). 21. 32\*,5. 24 (28). 33,5\*. 36,8\*.

Yaññabhedavāda, Bhūridattajātaka VI 205,29\*.

Yama II 318 (1). — III 472,12\*. — IV 273,17\* (20. 21). 405 (16)  
— V 425,22. 432 (9). — VI 201,25\*. 457 (29). 568,9. 571,13  
(cfr. Vesāyīn).

Yamakkhayo (= nirayo, Yamanivesanaṃ) V 268,24\*. 274 (19)  
304,19\*. 305 (3).

Yama-niddesakārino (nirayapālā) VI 249,21\* (23).

Yama-nivesanaṃ V 274 (14). 305 (4).

Yama-visayo II 318 (2).

Yama-sādanaṃ (codd. Yamasādhanaṃ) IV 405,12 (16) (Ya-  
massa āpāpavattiṭṭhānaṃ). — V 267,13\*. 273 (6) (= nirayo)  
304,14\* (27) (= maccubhavanaṃ). — VI 457,25\* (28). 505,15.

yamakapāṭihāriyaṃ I 193,22.

Yamadaggi, see: Yāmataggi.

Yamunā, nadī II 151,21\*. — VI 158\*,13. 14. 161,29\*. 162,5\*.  
163,4\*. 164,8\* (13). 169,16\*. 170,10\*. 172\*,8 (13). 18. 176 (16).  
179\*,6. 10. 197\*,17. 21. 198,4\*. 200,4\* (8). 217,23\*. — Ya-  
munodakaṃ V 496 (3). — VI 412 (20). 415 (31).

Yava-kumāra, putto Brahmadaṭṭassa Bārāṇasirañño III 215,24\*.  
— Yavarājā III 218 (3).

Yavamajjaka, gāmo (Mithilāṃ nissāya) VI 365,25\*. 366 (7).  
(cfr. VI 330,28\*).

Yasa, kulaputto N 82,19. 21.

Yasapāṇi, rājā Bārāṇasiyaṃ II 186,19\*.

Yasavat, rājā, pitā Anomadassi-Buddhassa N 36,4.

Yasavatī, mātā Vessabhu-Buddhassa N 42,12.

Yasavatī, bhagīnī Akitti-brāhmaṇassa (Bodhisattassa) IV 237,7\*.



- Yasodharā, mātā Anomadassi-Buddhassa N 36,5.  
 Yāma-bhavana IV 475\*,5. 7. — Yāmā (devā?) VI 279,9\*.  
 Yāmataggi, porāpaka-rājā (v. l. B Yamadaggi) VI 251,15\* (27).  
 Yāmahanu, isi VI 99,27\* (31).  
 Yāmuna, (adj. — Yāmuneyya) II 152,1\* (Yāmunā macchā). —  
 VI 200,5\* (8) (Yāmuno giri — Himavanto).  
 Yāmuneyya, (adj.) II 151\*,21. 26. 27.  
 Yugandhara, pabbato I 119,26. 322,1\* (Sineru-Yugandharā-  
 dayo). — IV 213\*,18. 21. 214,6\*. 265,17. — VI 125,13 (20.  
 21). — Yugandhara-sāgaro N 64,10. — VI 43,5\*.  
 Yudhañjaya, see: Yuvañjaya.  
 Yudhiṭṭhila, Paṇḍurājaputto V 424,21. 426 (11).  
 Yudhiṭṭhila, Yudhiṭṭhilagotto Dhanañjayarājā III 400,18\*.  
 401,7. — V 59,22\* (26). 61,2\*. 26. 65,17\*. 66,10\* (23). (cfr.  
 Dhanañjaya). — Yudhiṭṭhilagotto Koravyarājā IV 361\*,4. 15  
 (cfr. Dhanañjaya).  
 Yudhiṭṭhila-kumāra, putto Sabbadatta-rañño Ramma-nagare  
 (Bārāṇasiyaṃ), kaniṭṭho Bodhisattassa IV 122,12\*. 123,9\*.  
 15 (18). 22.  
 Yuvañjaya, jetṭhaputto Sabbadatta-rañño Ramma-nagare  
 (Bārāṇasiyaṃ) (= Bodhisatto) IV 120\*,3. 27. 121,15. 31\*.  
 122,29\*. 123,15 (17). 23. (v. l. B Yudhañjaya).  
 Yuvañjaya-jātaka (460) IV 119—123. — IV 120,1\*.

## R.

- Rakkhita, — Mahārakkhita-tāpaso IV 454,3.  
 Rakkhita-kumāra, tāpaso Himavante, ācariyo (= Bodhisatto  
 IV 44\*,2. 22.  
 Ragā, dhītā Mārassa N 78,29. — I 469,17.  
 Rajata-gubhā, Himavante II 67,1\*.

- Rajata-pabbata, Himavante N 50,16. 19. — II 6,10\*. 7\*,9. 18  
8 (24. 25). 92,27. (cfr. Daddara.)
- Raṭṭhapāla, thero I 156,14.
- Ratanaghara-cetiya N 78,3. 6. 9.
- Ratanacāṃkama-cetiya N 78,2.
- Ratanattayaṃ N 1,5.
- ratanāni tīpi N 85,2. — II 147,2\*.
- Rativaddhaṇḍa, pāsādo Rammanagare IV 122,16\*. — (pāsādo  
Mithilāyaṃ) VI 231 (3). 232 (12).
- Rattakoravaka-rukha, bodhi Dhammadassi-Buddhassa N  
39,28.
- Rathakāra, daho Himavantapadesa V 415,24.
- Rathalaṭṭhi-jātaka (v. l. B Rathayaṭṭhi-) (332) III 104—106.
- Rathavati, kimpurisa (kinnari) VI 422,5\* (16).
- Ramma, nagaraṃ Dīpaṃkara-Buddhassa N 11,10. 12. 13,39.  
26,1. 30. 31. 28,8. 10. — Rammakaṃ nagaraṃ N 11,9. —  
Rammavati N 29,19.
- Ramma, nagaraṃ (= Bārāṇasī) IV 119,26\*. 120,1\*. 122,26\*.  
123 (5). — Rammakaṃ IV 122,28\*. 123 (5).
- Rammavati, nagaraṃ Koṇḍañña-Buddhassa N 30,12. (cfr.  
Ramma).
- Rājakārāma, Jetavana-samīpe Pasenadi-raṭṭhā kārito II 15,3. 4.
- Rājagaha, nagaraṃ Magadharatṭhe N 66,1. 3. 83,1. 84,4. 5.  
18. 21. 85,1. 15. 28. 86,22. 27. 87,15. 16. 92,13. 15. 29. — I 96,8.  
114,9. 11. 115,8. 16. 142,16. 143,10\*. 145,17. 147,29. 154,5\*.  
156,10. 19. 157,12. 162,23\*. 186,3. 217,9. 345,19. 346,34.  
350,25\*. 372,1. 373,9. 13. 18. 391,27. 444,15\*. 446,12\*.  
466\*,1. 8. 26. 468,24\*. 469,7\*. 489,14\*. 508,25. — II 55\*,6. 21.  
56,22. 196,15. 18. 197,7. 387,11. — III 33,9. 20. 71,5. 6. 72,24.  
238,5\*. 293,17\*. 363,33. 479,23\*. — IV 37,14\*. 38\*,1. 16. 18.  
72,19. 152,5. 276,11\*. — V 125,22. 161,25\*. 247,7\*. 334,24.  
25. 335,4. 5. 7. — VI 236,30. 237 (18). 271,23\*. 28. 479,4.  
— Rājagaha-setṭhi IV 37,15\*. 263,10.

- Rājagiri, batthi VI 135,26\*.
- Rājavasati-khaṇḍa, Vidhurapaṇḍita-jātake VI 298,22.
- Rājāyatana, (rukkho) N 80,6. 16.
- Rājovāda-jātaka a) (151) II 1—5. — b) (334) III 110—112.  
(cfr. Mahākapi-jāt. (407).)
- Rājovāda-sutta III 439,6.
- rājovādo II 1,5. — III 317,4. — V 98,22. (cfr. V 109,4.)
- Rādha, suko, kanittho Bodhisattassa I 495,28\*. 496\*,4. 11. 19.  
25. 496,20.
- Rādha, suko (= Bodhisatto) II 132,24\*. 133\*,9. 11. 17. 25. —  
— III 97,24\*. 98\*,15. 21. 99\*,5. 12. 100,2.
- Rādha-jātaka a) (145) I 495—496. — b) (198) II 132—134.  
(cfr. Kālabāho-jātaka (329).)
- Rāma, paṇḍito, jettḥaputto Dasaratha-mahārāṇṇo Bārānasiyaṃ  
(= Bodhisatto) IV 124,9\*. 125\*,8. 11. 18. 23. 25. 28. 126\*,18.  
21. 26. 129\*,18. 19. 130,12. 19. — VI 557,30. 558 (21—22).
- Rāma, brāhmaṇo N 56,3.
- Rāma, (mātiposako Bārānasiyāsi) V 29,2\* (17. 26).
- Rāma-putta, see: Uddaka.
- Rāmā, aggasāvika Paduma-Buddhassa N 36,25. — aggasāvika  
Sumedha-Buddhassa N 38,6.
- Rāhu, (asurindo) I 183,25. 274,27\*. — III 364\*,19. 21. 24. 365\*,17.  
18. 20. 21. 26. 377,15\*. 477,23\*. — IV 330,23\*. — V 34,2\* (8).  
253 (30). 453,6. 482,5\*. — VI 426,8\*. 443,5. 7. 551,21\*.
- Rāhula, Rāhulakumāra, putto Gotama-Buddhassa N 60,22.  
24. 62,21. 92,1. — I 139,20. 161,4. 5. 23. 28. 162,2. 6. 7. 13.  
14. 19. 20. 164,21. 23. 393,13. — II 67,25. 69,26. 109,14  
(Rahulo). 141,24. 270,20. 393,11. — III 64,5. 8. 66,17. 168,6.  
383,26. — IV 37,1. 297,17. — V 192,6. 261,29. — VI 68,21.  
157,21. 329,16. 593,28. — Rāhulo dāyajjāṃ yāceti N 91,18—30.
- Rāhulatthero I 160,20. — III 64,3. — IV 158,9. Rāhula-  
sāmapero II 392,23. 393,25. Rāhulabhaddo I 161,10. 17. —  
II 433,6.



- Rāhula-mātā, devī N 54,6. 58,18. 60,20. 62,13. 15. 89,16. 90,24. 91,18. — I 145,12. 393,14. — II 125,8. 141,24. 381,25. 392,17. 394,4. 400,2. 433,15. 436,14. — III 97,9. 132,15. 286,6. 324,22. 383,26. 397,2. 414,25. 454,4. 474,18. 524,9. — IV 27,22. 72,13. 113,18. 119,10. 130,18. 252,18. 28. 26. 283,2. 288,22. 468,22. — V 36,6. 192,5. 312,12. — VI 68,21. 157,21. 329,15. 593,28.
- Rukkhadhamma-jātaka (74) I 327—329. — V 414,23.
- Ruci, see: Suruci.
- Rucira-jātaka (275) II 365.
- Rujā, dhītā Aṃgati-rañño Mithilāyaṃ VI 220,29\*. 230,25. 31. 231 (9). 35. 232,4. 26. 31. 233,8. 18 (24). 239 (35). 241,11. 25\*. 248,28. 255,9.
- Ruru(miga)-jātaka (482) IV 255—263.
- Ruhaka, purohito Bārāṇasi-rañño II 113,22\*. 114,22\* (24). 115,1\*. 10.
- Ruhaka-jātaka (191) II 113—115.
- Ruhaka-vagga II 113—138.
- Reṇu, rājā Uttarapañcālanagare Kururaṭṭhe IV 444,10\*. 447,1\* (20. 21).
- Revata, Buddho N 30,18. 35,1. 12. 24. 44,5.
- Revata, upaṭṭhāko Siddhattha-Buddhassa N 40,9.
- Roja, Mallo, gihisahāyo Ānandassa II 231,15. 23. 24. 27. 233,20.
- Roja, rājā paṭhamakappe, putto Mahāsammataṃsa II 311,9\*. — III 454,14\*.
- Romaka-jātaka (v. l. Pārāpata-jāt.) (277) II 382—384.
- Roruva, nagaraṃ Soviraṭṭhe III 470,6\*.
- Roruva, nirayo III 299,10. — VI 237,9. 238 (4). 239 (24). — Roruvā, dve nirayā V 266,18\*. 271 (6. 11). (cfr. Jāla-roruva, Dhūma-roruva.)
- Rohaṇa (v. l. B) — Rohanta.
- Rohanta, migarājā (— Bodhisatto) IV 413,14\*. 415\*, 18. 22. (24). 416\*, 13. 17. 419,19\*. 420,7\*. 423,20.

- Rohanta, saro Himavante IV 413,16\*.  
 Rohantamiga-jātaka (501) IV 413—423.  
 Rohiṇī, dāsī Anāthapiṇḍikassa I 248,14.  
 Rohiṇī, dāsī setṭhino (Bodhisattassa) I 248,27\*.  
 Rohiṇī, nadī I 327,27. — IV 207,22. — V 412,16. — VI  
 576,6 (8) (?).  
 Rohiṇī-jātaka (45) I 248—49.  
 Rohiṇeyya, amacco Vāsudeva-rañño IV 84,19\*. 85,3. 89,16.

## L.

- Lakunṭaka-bhaddika, therō II 142,3. 144,16. — Lakunṭaka-  
 bhaddiyo II 142,14. — Lakunṭako sāmaṇero II 142,6.  
 Lakkhaṇa, Vidhurapaṇḍita-jātaka VI 292,3.  
 Lakkhaṇa, putto Dasaratha-mahārāṇḍo Bārāṇasiyaṃ III 124,9\*.  
 125\*,8. 21. 126\*,6 (7). 17. 129,21\*. 130,18.  
 Lakkhaṇa, brāhmaṇo N 56,3.  
 Lakkhaṇa, migo, putto Bodhisattassa I 143,13\*. 144\*,8. 15.  
 20 (28). 145,12.  
 Lakkhaṇa-jātaka (11) I 142—145.  
 lakkhaṇapaṭiggāhaka, aṭṭha brāhmaṇa N 56,3—7.  
 Lakkhi II 413,25. — III 262\*,4 (6). 12 (— Siri). 306,13\* (17).  
 — V 112,30\*.  
 Laṭṭukika-jātaka (357) III 174—177. — V 414,21.  
 Laṭṭhivana, Rājagaḥanagarūpacāre N 84,5. — III 282,20. —  
 Laṭṭhivanuyyānaṃ N 83,1. 84,8. 85,4. — VI 219,20. 220,21.  
 — Laṭṭhimadhukavanaṃ N 68,12.  
 Lambacūḷaka, nigamo Pajaka-rañño vijite (Avantiratṭhe) III  
 463,18\*. — Caṇḍapajjota-rañño vijite V 133,15\*.  
 Lābhagaraha-jātaka (287) II 420—423.  
 Lāṇḍāyīn, therō I 123,12. 124,1. 126,12. 446,25. 447,2. 5.  
 449,16. — Udāyī I 123,14. 27. 124,6. — II 164,16. 165,2.  
 167,9. 11. 263,18. 20. 23. 25. 264,27. — VI 478,30\*.

Licchavi-kumāra, duṭṭho I 504,8. 13. 505,11. 508,4. 6.

Licchavi-kumārikā II 5,19. 24. 9,7.

Licchavi-rāja I 420,17. 18. 24. — Licchavi-rājāno III 1,8. —  
IV 149,7.

Licchavi (pl.), Vesāliyaṃ III 1,7. 10. — IV 148,26. 149,1. 7. 20.

— Licchavi-sipparā III 1,21. (cfr. Mahāli, Sunakkhatta.)

Litta-jātaka (91) I 379—380.

Litta-vagga I 379—410.

Lumbini-vana, Kapilavatthu-Devadaha-nagarānaṃ antare N  
52,15. 19. 54,5.

lokattahacariyā I 259,5. — III 145,21. 303,11. — V 180,9.

Lokantara-niraya VI 247\*,2 (8). 13. — Lokantarika-nirayo VI  
46,17\*.

Lokabyūhā, kāmāvacaradevā N 47,24.

Lomasakassapa, tāpaso — Kassapo, purohitaputto (= Bodhi-  
satto) III 515\*,8. 24. 516,2\*. 517,1\*. 518\*,1. 5. 519,27. — V  
455 (4). (cfr. Kassapa).

Lomasakassapa-jātaka (433) III 514—519.

Lomahamsa-jātaka (94) I 389—391. — N 47,8 (= Cariyā-  
piṭ. III 15,1.).

Lola-jātaka (274) II 361—364.

lolabhikkhu I 241,27. — II 318,23. 361,16. 365,3. — III  
224,23. 312,12. 314,17. 520,3. — IV 70,2.

lolamakkaṭṭo II 385,3.

Lolavatthu III 224,23.

Lolā, Licchavi-dārikā, paribbājikā III 1,14.

Losaka-jātaka (41) I 234—246.

Losakatissa, therō I 234,14. 235,30. 30. 236,3. 13. 16. 241,24.

— Losako I 235,34. 236,1. 6. 20. — Tisso I 236,9. 11.

Lohakumbhi-jātaka (314) III 43—48. — III 426,11.

Lohakumbhi-niraya IV 493,7\*.

Lohitaka, chabbaggiyabhikkhu, see: Paṇḍuka.



## V.

- Vaṃsa-bhūmi, VI 236,34. 237 (22) (= Vaṃsa-raṭṭham).
- Vaṃsa-raṭṭha IV 28,8\*. — VI 237 (22).
- Vaṃsa-rāja, see: Udena.
- Vaka-jātaka (300) II 449—451.
- Vaṃka-pabbata N 31,8. — VI 491,15\*. 505,12. 507,14. 511,4. 513,11\*. 515,26. 516,9 (13). 517,18. 520\*, 1. 19. 523,22\*. 524,10\*. 525,16. 18 (20). 23\*. 33. 526 (3. 6. 8). 527,14. 16. 534 (23). 566 (9). 580,14\*. 581,17. 23. 592 (20). — Vaṃkata-pabbato VI 513,14. 16. — Vaṃka-giri VI 589 (16). 592,5\*. (cfr. Giribbaja.)
- Vaṃka, rājā Sāvatthiyam III 168,26\*. 169\*, 1. 11 (24). 170,16.
- Vaccha, tāpaso Himavante VI 422,5\* (7. 22).
- Vaccha Kisa, see: Kisavaccha.
- Vacchanakha, paribbājako, isi Himavantapadeso (= Bodhisatto) II 232\*, 14. 17. 233,30.
- Vacchanakha-jātaka (235) II 231—233.
- Vajirakumāri, dhītā Pasenadi-Kosalarañño II 404,20.
- Vajji-raṭṭha VI 239 (16). 240 (3). — Vajji (pl.) VI 238,20. 239 (11—12).
- Vaṭṭaka-jātaka a) (35) I 212—215. — 1 172,10\*. — b) (118) I 432—435. — c) (394) III 312—314. — V 414,27 (= Sammodamāna-jāt. (32).)
- Vaḍḍhakisūkara-jātaka (283) II 403—409.
- Vaṇṇāroha-jātaka (361) III 191—193.
- Vaṇṇāroha-vagga III 191—210.
- Vaṇṇupatha-jātaka (2) I 106—110.
- Vattani-mahāmagga I 429,18\*. — III 201 (22). (cfr. Mahāvattani).
- vattasampanno brāhmaṇo I 449,20.
- Vatra, asuro V 153 (4).
- Vatrabhū, Indo Vatrabhū V 153,2 (4).

- vadhāya parisakkanam Devadattassa, see: Devadatta.
- Vanappavesana-khaṇḍa, Bhūridatta-jātake VI 177,14. —  
Vessantara-jātake VI 521,6.
- Vappa, thero N 82,13. 14.
- Vammika-sutta I 148,31.
- Varakalyāṇa, putto Kalyāṇassa, rājā paṭhamakappe II  
311\*,10. 11. — III 454\*,15. 16.
- Varaṇa-jātaka (71) I 316—319.
- Varana-vagga I 316—359.
- Varamandhātar, putto Mandhātussa, rājā paṭhamakappe  
III 454,17\*.
- Vararoja, putto Rojassa, rājā paṭhamakappe II 311,9\*. —  
III 454,14\*.
- Varuṇa, aggasāvako Revata-Buddhassa N 35,8.
- Varuṇa, upaṭṭhāko Anomadassi-Buddhassa N 36,5.
- Varuṇa, upaṭṭhāko Paduma-Buddhassa N 36,25.
- Varuṇa, tāpaso V 12,20\*. 13,2\*.
- Varuṇa, (deva-)rājā V 28,25\*. — VI 201,24\*.
- Varuṇa, nāgarajā VI 164,8\* (12). 257\*,4. 15. 261,26\*. 266 (7).  
267\*,3. 18. 268,11\*. 269,21\*. 307,7\*. 308\*,17. 20. 322\*,4. 6.  
12 (20). 323,1\*. 325,30\*. 329,16.
- Varuṇadeva, Devagabbhāya putto chaṭṭho IV 81,6\*.
- Vaḷabhamukha-samudda IV 141,13\*. 142,1\*. — Vaḷabhā-  
mukhi IV 141,25\*.
- Valāhassa-jātaka (196) II 127—130. •
- Valāhassa-rājakula IV 232,13\*. — VI 440 (7).
- Vasavattin, Māro N 63,21. 81,11. — I 232,24\* (Vasavatti Māro).  
— III 359,19 (24). — Paricimmita-Vasavatti N 48,17.
- Vasavattin, rājā Puppavattiyam (Bārāṇāsīyam) VI 131,12\*. —  
pitā Candakumārassa VI 137,17 (19).
- Vasiṭṭha(ka), putto ekassa kulassa aññatarasmim Kāsīgāme  
(pitā Bodhisattassa) IV 44,31\*. 45\*,20. 27. 29. 47\*,23. 27.  
48\*,18. 25. (v. l. B Saviṭṭhako).

- Vasin, — Mahābrahmā VI 201,12\* (19—20).  
vāṇijā Sāvattthi-vāsino II 294,20. — IV 350,20.  
Vātaggasindhava, maṅgalasso Bārāpasiraṇṇo (= Bodhisatto)  
II 338,22\*. 339\*,8. 15. 22. 340,23. Vātaggo II 340,17.  
Vātaggasindhava-jātaka (266) II 337—340.  
Vātamiga-jātaka (14) I 156—159.  
Vānara-jātaka (342) III 133—134.  
Vānarinda-jātaka (57) I 278—280. (cfr. Kumbhila-jāt. (224).)  
Vāmagotta, see: Sūra Vāmagotta.  
Vāmatta-pabbhāra, see: Vāmanta-pabbhāra.  
Vāmanta-pabbhāra, Tambapanni-dīpe IV 490,23 (Vāmanta-  
pabbhāra-vāsi Mahāsilvatthero). — VI 30,6 (Vāmatapab-  
bhāra-vāsi).  
Vāyu, Vāyussa putto III 528,1\*. 529,13\* (17). 530,2\*.  
Vāruṇi-jātaka (47) I 251—252.  
vāruṇidūsako gahapati I 251,21.  
Vāruṇi VI 500,25\* (read: vāruṇi, cfr. VI 586,11.)  
Vālodaka-jātaka (183) II 95—97.  
Vāsabhakkhattiyā, dhītā Mahānāma-Sakkassa ca Nāga-  
munḍāya dāsiyā ca, aggamahesi Kosalarāṇṇo I 134,2. 3. —  
IV 145,7. 19. 146,15. 147,2. 13. 17. 18. 24. 148,2.  
Vāsabhakkhattiyāya vatthu I 133,23 (cfr. Jāt. 465).  
Vāsava, — Sakko N 65,9. — III 131,14\*. 215,6\*. 306,14\*.  
357,15\*. 391,2\*. — IV 240,2\*. 274,16\*. 309,27\*. 311 (10).  
314,4\* (8). 356,25\* — V 139,23\*. 160,26\*. 167,12\*. 392,4\*.  
393,17. 394 (1. 2). 396,22\* (30). 407,18\*. — VI 98,7. 10. 16 (25).  
127,24. 203,32\*. 205,11\* (14. 15. 17). 271,31. 289,15\*. 483,1\*  
(15). 484,2\*. 492,14.  
Vāsudeva, Devagabbhāya jettthaputto, rājā Dvāravatiyaṃ IV  
81,4\*. 82,17\*. 84\*,11. 20. 87,15\*. 88\*,13. 20. 22. 89,16. —  
Vāsudevo Kaṇho VI 421,20\* (22). — Vāsudeva-kulāṃ IV  
87,25\*. — V 114 (12). (cfr. Kaṇha, Kaṇhāyanagotta, Kesava.)



- Vāsula, putto Candakumārassa VI 143,14\*. 17. 24\*. 153 (9). 157,21.
- Vāsetṭha, upatṭhāko Nārada-Buddhassa N 37,7.
- Vāsetṭha, brāhmaṇo — Dhūmakāri III 401,24\*. 402 (8).
- Vāsetṭhi, brāhmaṇi, bhariyā purohitassa Esukāri-rañño (mātā Bodhisattassa) IV 483,27\* (28).
- Vikarṇaka-jātaka (233) II 227—229.
- vikatthiko (vikatthito) bhikkhu I 355,25. 451,14. 458,15.
- Vighāsa-jātaka (393) III 310—312.
- vighāsādā pañcasatā II 95,25.
- Vijaya, amacco Aṃgatissa Videharañño VI 221,3\*. 16. 222,10. 16. 17 (32. 33). 230,14. 255,7.
- Vijayuttara, saṃkho Sakkassa N 72,7. 16. — VI 157 (3).
- Vijitāvin, khattiyo Phussa-Buddhassa kāle (— Bodhisatto) N 40,31.
- Vijitāvin, cakkavatti Koṇḍañña-Buddhassa kāle (— Bodhisatto) N 30,6.
- Vidūḍabha, putto Vāsabhakkhattiyāya ca Kosalarañño ca I 133,27. — IV 146,10. 21. 147,4. 15. 148,3. 152,1. 5. 10. 16. 17. 152,29 (Vidūḍabharājā).
- vitthāravvyākaraṇaṃ Dhammasenāpatino I 473,4.
- Vidūra-jātaka, see: Sucira-jātaka.
- Videha-, cfr. Vedeha.
- Videha, rājā Videharatṭhe Mithilāyaṃ (cfr. Videha-rājā) II 39,5\* (pitā Bodhisattassa). — III 364,11\*. — Videha-tāpaso 365\*,14. 17. (cfr. Vedeha, Vedeha-tāpasa). — VI 416 (18). 461,29\*. 478,20\* (— Vedeho).
- Videha-ratṭha, Majjhimapadese I 137,25\*. — II 39\*,5. 17. 333,22\*. — III 364,11\*. 365,7\*. 366\*,1. 27. 378,13\*. — IV 355,18\*. — V 164,11\*. 167 (23). — VI 30,20\*. 42,21\*. 57 (8). 62 (3). 95,21\*. 122 (20). 220,28\*. 459 (26). 463,15\*.
- Videhā (pl.) III 381,17\* (26). — IV 321,25\*. — VI 62,1\*. 97,16 (26) — Videhavāsino. 102,29\*. 164,18\*. 219,29. 221,11.

278,15\*. 279 (3) — Pabbavidehadīpo. 412,15\*. 423,28\* (31). 459,20\* (22, 23).

Videhaputto (Aḷāro) V 166\*,4. 16. 167 (23). — Videharatṭhissaro II 40 (40). — Videhisaro VI 231 (30). — Videhanarindo VI 410,16\*. — Videhaseṭṭho VI 354,24\*.

Videha-rāja II 38\*,24. 36. 40,1\* (4). 28 (— Videho — Bodhisatto). — III 365,4\*. 366,2\* (— Videho). — VI 51 (27) (— Somanassa). — VI 229 (30) (— Aṅgāti). — VI 394\*,17. 20. 395\*,11. 20. 31. 396,3\*. 398 (20). 400,10\*. 411,5\*. 424 (1). 426,4\*. 427 (1). 430,7\*. 447,25\*. 454 (25). 455,6\* (— Videho). — Videharājaputto VI 164 (22).

Vidhavā, nadī anto-Himavante III 467,12.

Vidhātar, devarājā VI 201,24\*.

Vidhura, brāhmaṇo V 58\*,14 (19). 24. 59\*,9. 13. 24 (29). 60,21\*. 62 (22). 67,25.

Vidhura-paṇḍita (Vidhūra), amacco Dhanañjayakorabbassa (— Bodhisatto) VI 255,23 (Vidhura-kumāro). 255,28\*. 259,18\*. 262,5\* (Candabrāhmaṇaputto). 262,13\*. 263\*,4 (7). 13. 14 (15). 22. 264\*,8—10. 12. 13. 16. 265 (10). 20\* (26). 268 (3). 6\*. 270,2\*. 271\*,18. 20. 283,16\*. 284\*,17. 19 (20, 23). 285 (28). 286\*,18. 27. 287 (12). 288,8\*. 289,3. 292,11. 298,21\*. 299,2. 300,32. 301,2. 4. 302,25. 303 (9). 18. 20. 22. 323,9. 324,20\*. 326\*,13. 17. 329,17. (cfr. Dhammapāla.)

Vidhūrapaṇḍita-jātaka (545) VI 255—329.

Vidhūra, aggasāvako Kakusandha-Buddhassa N 42,26.

Vidhūra-paṇḍita, putto purohitassa Dhanañjayassa Koravyaraṇṇo (— Bodhisatto) N 46,4. — III 400,23\*. 401,3\*. 7. 402,29. — amacco Yudhītṭhilagottassa Koravyaraṇṇo (— Bodhisatto) IV 361\*,5. 10. 14—16. 362\*,3. 13. 22. 363\*,3. 15. 25. 364\*,8. 18. 28. 365,10\*. 367\*,18. 22. 23. 368,7\*. 20.

Vinataka, pabbato VI 125,14 (23, 25).

Vinaya N 49,15. — II 449,15 (cfr. Vin. vol. I, 59). — III 27,12.

- Vinīla(ka), putto suvaṇṇarājahaṃsassa ca kākiyā ca (— Deva-datto) II 39\*, 11. 16. 22. 25. 40, 2\* (6). 16\* (18). 28.
- Vinīlaka-jātaka (160) II 38—40.
- Vindaka, assataro VI 135, 29\*.
- vipakkhasevī (-sevako) bhikkhu (cfr. Jāt. (26)) I 487, 4. — II 98, 3. 101, 14. — III 321, 18.
- Vipassin, Buddho N 41, 9. 21. 42, 3. 44, 9. 94, 9. — VI 480, 11\*. 481, 18\*. — Vipassi-kālo I 409, 28.
- Vipula, khattiyo, pitā Revata-Buddhassa N 35, 8.
- Vipula, pabbato VI 518, 9. 519, 21\*. (cfr. Vepulla.)
- Vipulā, mātā Revata-Buddhassa N 35, 8.
- Vimalā, devī, bhariyā nāgarājassa (Varuṇassa) VI 262\*, 3. 19. 24 (20). 263\*, 22. 23. 266 (8). 267, 10\*. 269, 23\*. 304, 22\*. 308\*, 16. 19. 318, 8\* (12). 18. 326\*, 9. 28.
- Vimāna-vatthu IV 78 (3). — Vimānāni III 409 (17).
- Virukkha, see: Virūpakkha.
- Virūpakkha, mahārājā Cātummahārājika-devaloke, pitā Kālakaṇṇiyā III 257, 20\*. 258, 12\*. 259, 11\*. — VI 168\*, 23—24 (Virukkha, read: Virūpakkha).
- Virūpakkhā, Virūpakkha-nāgarājakulam II 145, 19\* (22).
- Virūlha, (mahārājā Cātummahārājika-devaloke) III 258, 13\*.
- Virocana-jātaka (143) I 490—493.
- Vivara-vagga III 1—33.
- Visayha, setthi Bārāṇasiyaṃ (— Bodhisatto) N 45, 15. — III 128, 27\*. 129, 9\*. 130, 18\*. 132, 15. •
- Visayha-jātaka (340) III 128—132.
- Visavanta-jātaka (69) I 310—311.
- visavārupī I 268, 19.
- Visākhā, dhītā Dhanañjaya-setthino (cfr. Migāramātā) I 148, 4. 9. 10. — II 287, 1. — III 119, 1. 5. 520, 4. — IV 144, 8. 12. 188, 20. 228, 25. 229, 4. 315, 4. 11. 13. 17. 19. 21. 23. 26. 325, 11. 13. — V 11, 5. 8. 16. 19. — VI 481, 16\*. — Visākhāya aṭṭha varā



- IV 314,29. — Visākhāya sahāyikā surāpāyikā pañcasatā itthiyo V 11,5.
- Visākhā, (nakkhattam) N 18,22. 94,8.
- Visākhā-puṇṇamā N 68,11. 16.
- Visākhā, brāhmaṇi mātā Kakusandha-Buddhassa N 42,25.
- visuddhasamkilesa IV 468,25. (cfr. Jāt. (263).)
- Vissakamma, devaputto N 7,5. 8,17. 60,2. 3. — I 314,29\*. 315,11\*. — IV 265,10. 30. 323,19\*. 325,13. 489\*,3. 15. 499,16\*. — V 132,5\*. 190,29\*. 191,8\*. — VI 12,14\*. 21,2\*. 29,9\*. 72\*,28. 29. 332,29\*. 519,31\*. 520,2\*.
- Vissasena, rājā Bārāṇasīyam II 345,19\*. 346,24\* (25).
- Vissāsabhojana-jātaka (93) I 387—389.
- vissāsabhojanam I 387,23. — III 141,22.
- Viṇāthūpa-jātaka (232) II 224—226.
- Vitciecha-jātaka (244) II 257—259.
- Viraka, udakakāko (= Bodhisatto) II 149\*,3. 8. 10. 15. 21. 150\*,2. 5 (7). 10. 23.
- Viraka-jātaka (204) II 148—150.
- Visatinipāta (XV) IV 375—499. — VI 363,23 (= Jāt. 500). 379,14 (= Jāt. 508).
- Vejayanta, pāsādo Sakkassa I 203\*,27. 28. — IV 357,7\*. — V 126,23 (read: Vejayantakampanasamatthā). 386,1\*. — VI 132,1\*. 169,2\*. 174 (13). 23\*. 232 (12). 278,24\*.
- Vejayanta-ratha, Sakkassa I 202,23\*. — II 254\*,13. 20. — IV 355,17\*. — V 408,21\*. 409 (15). — VI 103\*,6. 19. 21.
- Veṇi, sigālī III 532,24\*. 534,9\* (11). 535,4\*.
- Vetaraṇi, nadi niraye III 472,12\*. 473 (11). — IV 273,17\* (20. 21). 26\*. — V 269\*,12. 14. 275 (5. 8). 276 (2). — VI 105,6\*. 8 (10. 11. 13). 29\*. 106,4. 10. 16 (Vetarani-nirayo). 250\*,11. 13.
- Vetaraṇi — Vetaraṇi-udake 250,19\* (20).
- Vetaraṇi, vejjo IV 496,7\*. 498 (32).
- Vettavati, nagaram Mejjharatthe IV 388,7\*.
- Vettavati, nadi Mejjharatthe IV 388,8\*.

Vedabbha, brāhmaṇo I 253\*, 18. 21. 256, 7\* (10. 11). 26.

Vedabbha, manto I 253, 5\*. 256 (10).

Vedabbha-jātaka (48) I 253—256.

Vedā (pl.) III 195, 1\*. 237, 3\*. — IV 385, 22\*. 477, 18\*. — VI 594, 30 etc. — Vedā tayo II 43, 21\*. 46, 23\*. — III 237 (6). — IV 386 (6—7) etc. — Vedattayaṃ V 399 (20). — Vedacatukkaṃ V 451 (10). — vedamado IV 385, 21\*. 386 (6). — Veda-vedaṅga-kusalo V 476, 3\*.

Vedeha-, cfr. Videha-.

Vedeha, — Videho, rājā Mithilāyaṃ: III 366, 21\*. 367, 17\*. 369 (1). 24. Vedeha-tāpaso III 366, 17\*. 367, 30\*. 369\*, 15. 19. — Kāsirājā IV 94, 18\*. — Suruci IV 319, 26\*. — Sādhino IV 355, 29\*. 356 (2). 15. 24. — Somanassa VI 47\*, 5. 7. 9. — Nimirājā VI 102, 18. 103, 24\*. 104, 16. 127, 23. 129, 7. — Aṃgati VI 222, 22. 223, 17. 21. 224, 12. 14. 225, 19. 227, 30. 228, 4. 10. 229, 30. 230, 16. 24. 231, 36. 232, 3. 26. 233, 18. 237, 9. 238, 11. 17. 20. 23. 27. 239 (14). 240 (1). 242, 27.

Vedeha, rājā Mithilāyaṃ VI 330, 3\*. 346\*, 15. 29. 403\*, 5. 6. 13. 14. 406, 15\*. 407, 5\*. 410, 2\*. 411, 23\*. 415, 12\*. 418, 12. 424\* (2). 13. 17. 426\*, 29. 30. 427 (1). 17. 428, 4\*. 433, 7 (27). 434, 5\* (8). 10\*. 15. 435, 23\*. 443, 3. 444, 2\*. 445, 3. 19. 448\*, 25. 27. 449, 3\*. 450 (15). 19\*. 451, 2\*. 452\*, 22. 31. 453, 6—20. 454\*, 2—20. 455, 13\* (15). 458\*, 15. 17. 20. 27. 462\*, 4. 7. 463, 8. Vedeharājā VI 333, 26\*. 393, 18\*. 410\*, 1. 10. 411, 25\*. 434, 29\*. 435, 2\*. 445, 9\*. 466\*, 13. 20.

Vedeha-putta, — Vedeharājadhītāya putto V 90, 8\* (12).

Vedeha-rajja VI 393\*, 18. 20. 28.

Vedeha-rattha VI 411, 22\*. 462 (22).

Vedeha-rāja, (— Aṃgati) VI 223 (31). (cfr. Vedeha.)

Vedehi, — Kosaladevi II 403, 14 (v. l. B).

Venateyya, — Garuḷo V 424, 27. (cfr. Garuḷa).

Venasāra-jātaka, see: Dhonāsāka-jāt.

Vepacittiya, asurindo I 205, 28\*.

Vepulla, pabbato I 445\*,1. 4. — IV 232,14\*. — VI 271,23\*.

272,5 (15. 16). 326,18\*. (cfr. Vipula.)

Vebhāra, nagaraṃ Siddhattha-Buddhassa N 40,8.

Vebhāra-pabbata N 37,15.

Verañja, brāhmaṇo III 494,25.

Verañja-kaṇḍa III 494,21.

Verañjā, (nagaraṃ) III 494,22.

Veri-jātaka (103) I 412—413.

Verocana, maṇi V 310,17. 18 (29). 311,22.

Velāma, (brāhmaṇo?) I 228,19.

Velāma(ka)-sutta I 228,24.

Veluka, āśiṣisapotako I 245\*,13. 26. 246,5\*.

Veluka-jātaka (43) I 244—246.

Veluka-pitar, tāpaṇo I 245\*,14. 24. 246,14.

Veluvana, pyyānaṃ Rājagahaṃ nissāya N 85,4. 7. 10. 12. 14.

24. 27. — I 142,17. 143,1. 156,10. 11. 15. 173,3. 185,26.

186,14. 278,11. 280,23. 319,15. 322,25. 371,27. 372,26. 29.

33. 424,23. 444,2. 465,19. 482,17. 487,3. 489,8. 490,23.

491,6. 508,9. — II 38,21. 70,2. 98,2. 101,13. 121,14. 152,22.

162,12. 186,15. 196,17. 199,8. 206,6. 221,8. 237,16. 242,30.

248,5. 382,2. — III 33,12. 97,12. 112,16. 121,16. 133,2.

174,3. 177,25. 202,12. 215,14. 293,7. 321,17. 414,28. — IV

37,4. 55,26. 255,15. 413,2. 423,22. — V 67,29. 125,19. 23.

127,5 (Veluvana-dvāra-kotṭhaka). 333,3. 334,25. 26. 337,10.

354,6.

Veraṭṭiyakapi-jātaka (v. l. Mahākapi-jāt.) III 178,7. (cfr. Mahākapi-jāt. (516)).

Vesāyī, — Yamo II 317,18\*. 318 (1).

Vesālī, nagaraṃ N 77,5. — I 217,9. 389,15. 24. 420,16. 504,6. 8.

— II 5,12. 259,26. 262,7. 392,13. — III 1,6. 8. 20. — IV

148,21. 24.

Vesālīka, (adj.) Vesālīko datṭha-Licchivikumārako I 504,7.



Vessantara, ulūkaputto V 110,24\*. 111\*,14. 16. 17. 21. 24. 25. 112\*,1. 2. 6. 11. 114 (20). 115\*,23. 27. 29. 116 (12). 120 (17). 125,16.

Vessantara, putto Saṅjayassa Siviraṇṇo, rājā (— Bodhisatto)

VI 485\*,18. 21. 487\*,15. 19. 30. 489 (20) (Vessantara-mahārājā). 490\*,7. 27. 491\*,1. 10. 29. 492,2. 12. 15. 494 (22) 25\*. 495,15\*. 498,20. 24. 26. 28. 499 (18). 500,4. 502 (1. 3). 8. 10. 18. 20. 22. 33. 503,4. 8. 16 (25. 26. 30. 34). 504 (9. 13. 33). 505,1\*. 506,11\*. 26. 508,24. 26. 510,25\*. 511,1. 8 (10. 12). 512,27. 513,29. 514,17\*. 515,1\*. 516,7\*. 517,8\* (20). 519\*,15. 19. 523,22\*. 524 (11). 525,9\*. 13. 526,11. 13. 15. 18. 21. 24. 27. 30. 527 (2). 7\*. 528,10\* (16). 23. 529,3 (7. 17). 530,26. 531 (20). 25\*. 533 (11. 20). 28. 539,31. 540 (10). 13 (14). 19\*. 542,5\*. 544,19\*. 545\*,9. 22. 551,25. 552 (16). 553 (4). 556,5\*. 558 (7. 24). 561 (9. 23). 565 (10). 566 (14). 26\*. 568\*,17. 21. 571 (25). 573,22 (23). 575,9. 11. 13\*. 17. 579,6. 581,29. 582 (3). 13. 583,11. 586,5 (32). 587,7. 11. 588,14. 23\*. 589,2 (14. 17). 591,17. 19. 21. 24. 27. 29. 592,4\*. 9. 11. 13. 15. 17 (20. 24). 593 (4). 6\* (Vessantara-mahārājā). 593,20. 21. 29. 596,14. — Vessantarattabhāvo N 2,6. 31,8. 44,26. 47,13 (cfr. Cariyā-piṭ. I 9,58.). 53,21. 30. 74,21. 24. — Vessantarakālo N 45,15. — Vessantaradāpaṇi N 74,29. — Vessantarabodhisatto IV 13 (9).

Vessantara-jātaka (547) VI 479—593. — N 89,2. — III 340 (22). — IV 282,21. — Mahā-Vessantara-jātaka VI 481,26\*.

Vessantara-dhammadesanā VI 593,24. — Mahā-Vessantara-dhammadesanā VI 482,1\*.

Vessantara-paṇha, Tesakupa-jātaka V 115,21.

Vessantara-vaggaṇā VI 373,30. 593,30.

Vessabhū. Buddho N 41,22. 42,5. 17. 29. 44,9. 94,14. — III 474 (10) (Vessabhūdasabaiādāyo).

Vessavaṇa, mahārājā Cātummahārājika-devaloke I 128\*,13. 14. 328\*,12. 13. 14. — II 16,3\*. 17,5\*. 397,17\*. 398,7\*. 399\*,5. 11. 12. 20. — III 258,13\*. 325,20\*. 502,23\*. — IV 324,15\*.

- 492,16\*. — V 21,27\*. — VI 265,13\*. 268,23\*. 270\*,31. 32.  
 271,1\*. 313,9\*. 326,15. 568,9. 571,13. — Vessavaṇo Kuvero  
 VI 269,2\*. 271,9. — Vessavaṇa-ambo IV 324,15.  
 Vessāmitta, porāṇaka-rāja VI 251,14\*.  
 Vehapphalā, (devā) III 358,24.  
 Vyaggha-jātaka (272) II 356—358.

## S.

- Saṃyama, rāja Bārāṇasiyaṃ V 354,9\*. 364,24\*. — Saṃyama-  
 rājaputtā V 381,27\*.  
 Saṃyutta, Saṃyutta-suttanto (cfr. Mahāvagga, Saṃy. Nik.  
 XLVI.) II 58,25. — Saṃyuttatṭhakathā V 58,4\*.  
 Saṃvara, ājiviko V 37,24 (27).  
 Saṃvara, māyākārapuriso asurindo ca V 452,31. 454 (34).  
 Saṃvara-kumāra, putto kaniṭṭho Brahmādattassa Bārāṇasi-  
 raṇṇo, mahārāja IV 131\*,18. 23. 29. 132\*,24. 25. 27. 133\*,3.  
 22. 23. 25. 27. 134\*,5. 17. 135,23\*. 136 (1). 9\*. 17.  
 Saṃvara-jātaka (462) IV 130—136. — I 136,12. — II 17,26.  
 Sakuṇa-jātaka (36) I 215—217.  
 Sakuṇagghi-jātaka (168) II 58—60.  
 Sakuṇovāda-sutta II 58,23.  
 Sakula, nagaraṃ Mahimsakarattṭhe V 337,20\*. (v. l. B Sāgala.)  
 Sakula, rāja Sakulanagare V 337,20\*. 348 (25). 353,18\*.  
 Sakka, see: Mahānāma. (cfr. Sākiya, Sakya).  
 Sakka, devarāja N 7 (5). 32,13. 33,9. 18. 39,23 (— Bodhisatto).  
 48,16. 52,22. 59,30. 65,4. 68,23. 72,7. 15. 80,11. 13. 81,10.  
 84,13. 28. — I 199,2\*. 202\*,8. 10. 21. 28. 202,17\* (jara-Sakko).  
 203\*,24. 28. 204\* (11). 21. 23. 205\*,3. 10. 13. 15. 206\*,1. 5. 206,14  
 (— Bodhisatto). 229,28. 230,21. 314,26\*. 328,12\*. 330,11.  
 350,16\*. 351,19\*. 352\*,25. 30. 353\*,1. 8. 22. 24. 25. 354,5\*. 12.  
 — II 93,2. 102\*,5. 12. 17. 123\*,26. 27. 124\*,12. 15. 125,4\*. 8.

142,22\* (— Bodhisatto). 143\*,4. 12. 17. 144,17. 188\*,16. 19.  
 22. 189\*,11. 20. 27. 190\*,13. 19. 191\*,19. 24. 28. 192,4\*.  
 212\*,17. 27 (— Bodhisatto). 213\*,13. 18. 21. 214,24\*. 216,1\*.  
 5. 251\*,25. 26. 252\*,3. 12. 253\*,1. 16. 20. 254\*,10. 16. 19. 22.  
 255,7\*. 257,10. 312\*,11. 16. 19. 20. 25. 334,8 (20. 26). 335,3  
 (— Bodhisatto). 344\*,20. 21. 380\*,23. 25. 27. 394,15\*. 395,16\*.  
 396\*,5. 11. 431,19\*. 432,2\*. 28 (— Bodhisatto). 450\*,5. 12.  
 19. 27 (— Bodhisatto). 451,9. — III 4\*,23. 25. 7\*,9. 12. 18.  
 40,6\*. 53,8\*. 55\*,9. 17. 19. 20. 23. 128,24. 129\*,8. 11. 130,15\*.  
 131,4\*. 132\*,4. 7. 10. 137,25\*. 139,18 (— Bodhisatto). 146\*,8.  
 18. 19. 22. 147,15. 163,27\*. 165\*,1. 21. 166,12\*. 167\*,1. 24.  
 26. 213,28\*. 214\*,6. 10. 25. 26. 215,9\*. 11 (— Bodhisatto).  
 222\*,8. 19. 224,7\*. 19 (— Bodhisatto). 249,13\*. 252\*,11. 16  
 (24). 258\*,14. 15. 277,24\*. 280,17\*. 281,11 (— Bodhisatto).  
 303,15\*. 304,18\*. 305,12\*. 306\*,3. 11. 20. 307,15\*. 22 (— Bo-  
 dhisatto). 310\*,21. 25. 312,10 (— Bodhisatto). 389,24\*.  
 390\*,4. 8. 20. 21. 391,4\*. 6 (— Bodhisatto). 392,5\*. 410,16\*.  
 413 (14). 425,8\*. 426\*,4. 25. 427,7. 15. 428 (2) 7 (— Bodhi-  
 satto). 491\*,10. 16. 492,28\*. 493,21\*. 494\*,6. 7. 9. 18. 495,23\*.  
 496,21. 515\*,10. 17. 19. 20. 28. 516,31\*. — IV 8\*,28. 29. 9\*,3.  
 17. 10\*,1. 21 (31. 32). 11,3\*. 12 (29). 13\*,12. 18. 22. 14\*,1—3.  
 (7). 13. 15. 21. 63,4. 11. 23. 64\*,5. 16. 65,5\*. 68\*,20. 25. 69\*,5.  
 16. 24 (— Bodhisatto). 73,12. 19. 106\*,1. 30. 108,1\*. 109,18\*.  
 110,15\*. 113,18 (— Bodhisatto). 170,1\*. 181,16\*. 182\*,9. 22.  
 24. 183,19\*. 186,10\*. 18 (— Bodhisatto). 188,27. 233,8\*.  
 238\*,17. 18. 26. 239\*,6. 12. 239,22 (bhūtapati). 240\*,1—23.  
 241\*,7—24. 242,20\*. 24. 264,16. 265,30. 266,3. 272\*,9. 18. 20.  
 273,11\* (18. 19). 274,11\*. 275,1\*. 288\*,2. 7. 13. 306,30\*.  
 308,9. 312,13\*. 313\* (6). 8. 26. 314,1\* (10). 13\*. 24. 318,9\*.  
 319,7\*. 321,19\*. 322 (5). 13\*. 323,18\*. 324,24\*. 325,13  
 (— Bodhisatto). 355,14\*. 356,24. 357\* (1). 6. 10. 20. 358,16\*.  
 360,20. 403,1\*. 408\*,2. 22. 409,4. 6—26\*. 411,3\*. 412,23.  
 455,15\*. 474,28\*. 475\*,8. 13. 15. 489,21\*. 499,16\*. — V 14,10\*.



15,16°. 19,30°. 20°,12. 17. 25. 20,29 (— Bodhisatto). 33,15°. (24). 92°,2. 13. 94°,15. 18. 113,7°. 115 (1) (— Indo). 132°,5. 11. 136,6°. 137°,16. 25. 138° (1). 9. 21 (29). 139,3°. 139 (24—29) (Sakkassa gaganāmāni). 140,18°. 141,5°. 8. 142°,12. 16. 29. 143,6°. 145 (32). 146,2°. 147 (27). 149 (3. 23). 151,2°. 152,24°. 153,16°. 154,7°. 158 (27. 28. 30. 161°,12. 13 (14). 190,29°. 193,17°. 194°,4. 6. 201,18°. 216,1° (32). 260,1. 5. 7. 276 (24). 279,28°. 280°,4. 11. 12. 23. 281°,5—27. 300,18°. 309,10°. 310 (29). 314,23°. 317°,4. 8. 383,11°. 385,27°. 386,27°. 388°,2. 13. 390°,10. 22. 392°,5. 13. 21 (Sakassa catassa dhī-taro). 393 (22. 26). 394 (22. 30). 395,17°. 407,19°. 408 (4. 7). 9°. 411,25°. 412,11 (— Bodhisatto). 468 (29. 31). 469 (1. 4). 474,4°. 511,21. — VI 2°,2. 8. 12°,11. 27. 13°,13. 17. 31,26°. 32°,9. 19. 72,28°. 73°,7. 16. 21. 27. 95,9. 97,32°. 98,8 (26). 99 (2). 103°,5. 9. 21. 104 (24). 116,11°. 124°,2. 24. 127°,17. 23. 30. 128°,18. 19. 28. 129,15. 155,10° (28). 157 (2). 168,25°. 169,1°. 171,14°. 174°,4 (5). 17 (22. 24). 204 (3). 236,26. 239 (30. 32). 256°,16. 23. 257°,2. 12. 14. 258°,14. 28. 259,15°. 260 (25). 261,25°. 262°,1. 7. 329,16. 25. 331,7°. 338 (22. 27. 28. 32. 37). 339 (3. 5. 8). 340 (7). 362,8°. 383,21°. 388,5°. 404,11°. 481°,20. 22. 482°,14. 21. 483,28°. 484°,15. 19. 486,16°. 519,30°. 520,11°. 568,21°. 31. 569,24°. 571°,5. 32. 572,20. 29. 573,18°. 583 (5). 586,29°. 593,9°. 27. (cfr. Inda, Kosiya, Gandhabbarāja, Purindada, Maghavat, Mahinda, Vatrabbhū Vāsava, Sahassacakkho, Sahassanetta, Sujampati).  
Sakkā (pl.) I 203,22° (aññehi cakkavālehi Sakkā āgacchanti). 204 (9) (Sakkānaṃ sataśahassāṃ). — II 311,3; 312,22°; 313,9° (chattimsa Sakkā, chattimsā Sakkānaṃ).  
Sakkattaṃ I 353,27°. — II 101,24°. 124,1°. — III 131,6°. 132,5°. 137,21°. 213,20°. 219,23°. 275,11°. 388,28°. — IV 105,21°. 238°,20. 23. — V 53,1°. 152,25°.  
Sakkattabbhāvo II 143,10. 450,19°. — IV 274,11°.  
Sakkattarajjāni I 315,13°.

Sakkānubhāvo III 132,9°. 307,15°. 427,49°. 515,13°. — IV 170°, 9. 14. 411,2°. — VI 339 (5).

Sakkissariyam IV 10,14°.

Sakkaṭṭhānam IV 242 (17).

Sakka-dattiyo (adj.) VI 21,15°. — Sakka-dattiko rājā (= Bodhisatto) I 124,25°. 125,9 (Sakka-dattiya-rājā). — V 300 (6) (Sakkadattiya-kusaṭṭinasamānanāmo rājā = Kusarājā). — Sakka-dattiyam Kaviṭṭhaka-assamaṃ III 463,7°. (cfr. Kaviṭṭha). — Sakkadattiyam assamaṃ IV 489,20°. — VI 29,6°. 529 (7). 572,25°. — Sakkadattiya-bhāvo VI 21,8°. 73,7°.

Sakka-dassanaṃ VI 155 (29).

Sakka-brāhmaṇo (jārāpatto āndhabrāhmaṇo = Sakko) IV 410,25°.

Sakka-bhavanaṃ N 33,9. 61,27. — II 188,16°. 394,14°. — III 129,6°. 491,10°. 515,10°. — IV 7,7. 306,29°. 318,9°. 455,17°. — V 92,1°. 152,24°. 193,16°. 279,28°. — VI 2,2°. 12,11°. 31,26°. 46,19°. 72,27°. 97,32°.

Sakka-bhāvo II 450,21°. — III 515,11°. — IV 239,26°. 272,15°.

Sakka-līhā VI 170,24°. 196,16°. 450,20°.

Sakka-vilāso VI 432,20°.

Sakka-visayo VI 251,18° (28).

Sakka-sampatti N 48,19. — IV 239 (25). — VI 169,3°.

Sakka-siri-sadiso VI 43,7°.

Sakka-pabba, Vessantara-jātake VI 573,24.

Sakkhara, nigamo Rājagahanagarassa avidūre I 345,20 346,17. 347,1.

Sakya, (cfr. Sakka, Sākiyā). Sakya-kulāni (v. l. sekkakulāni) IV 144,19. — Sakya-dhītā IV 144,20. — Sakya-putto (Upa-nando) II 441,16. — III 332,5. — samaṇā Sakya-puttiyā II 15,13. 416,28. — IV 263,18. — Sakya-rājakulāni IV 158,9. — Sakya-rājadhītā (= Vāsabhakhattiyā IV 146,12. — Sakya-rājāno IV 146,26. — VI 479,6.

Sagga, gandhabbo Tambaraṇṇo Bārāṇasiyaṃ III 188\*, 9. 25.  
189\*, 1. 24. 190, 1\*.

Sagga-loka I 152, 9\*. — VI 132, 12. etc. 151, 28\*.

Saṃkappa-jātaka (251) II 271—277. — V 117 (28).

Saṃkappa-vagga II 271—321.

Saṃkassa, nagaraṃ I 193, 25. 473, 2. 474, 2. — IV 265, 24. 25.  
26. 28. 32.

Saṃkicca-kumāra, paṇḍito, purohitaputto (— Bodhisatto) V  
263\*, 5. 28. 264, 11\*. 19. 20. 31. 265 (8. 13). 27. 277, 6.

Saṃkicca-jātaka (530) V 261—277.

Saṃkicca-sāmaṇera-vatthu VI 14 (28).

saṃkilesa I 302, 29.

Saṃkha, brāhmaṇo Molinī-nagare (— Bodhisatto) N 45, 13. —  
IV 15, 21\*. 17\*, 14. 25. 19\*, 11. 16. 20, 12\*. 21, 17. 22, 3.

Saṃkha, seṭṭhi Rājagaha (— Bodhisatto) I 466, 3. 7. 9. 18. 27.  
468\*, 12. 22. 469, 3\*. 11.

Saṃkha-jātaka (442) IV 15—22. — Saṃkhabrāhmaṇa-jātaka  
IV 120, 1\* (1).

Saṃkhadhamana-jātaka (60) I 284.

Saṃkhapāla, nāgarājā (— Bodhisatto) V 162\*, 11. 18. 22. 23.  
167 (13. 28). 169, 16\*. 170 (11. 13). 171 (15). 175 (8. 17) 177, 7.  
— Saṃkhapāladhammadesanā V 174 (27).

Saṃkhapāla, rājā Ekabalaratṭhe VI 390\*, 24. 29.

Saṃkhapāla-jātaka (524) V 161—171. — N 45, 24 (— Cariyā-  
piṭ. II 10, 7). — IV 456, 27\*.

Saṃkhapāla-dāha, Mahimsakaratthe V 162, 7\*.

Saṃkhabrāhmaṇa-jātaka, see: Saṃkha-jātaka.

Saṃgāmāvacara-jātaka (182) II 92—95.

Saṃgīti-kārakā I 345 (14).

saṃgha II 147, 3\*.

Saṃghadāsi, dhītā Kikissa raṇṇo (Kassapadasabalassa kāle)  
VI 481, 13\*.



- Saṅghabhedaka-khandhaka VI 129,20. (cfr. Vin. vol. II 180—206).
- Saṅghabhedaka-jātaka III 211,11. (— Sandhibhedaka-jātaka (349) (?) cfr. Kosambi-jātaka (428).)
- Saṅghāta, nirayo V 266,13\*. 270 (29).
- Saṅghānussati-kammaṭṭhāna I 97,14.
- Saccaka, nigaṇṭha-putto Vesāliyam III 1,15,20. — VI 478,18\* (?).
- Saccamkira-jātaka (73) I 322—327.
- Saccatapāvi, seta-samaṇī V 424,24. 427 (23. 26. 29. 32).
- Saccā, Licchavi-dārikā, paribbājikā III 1,14.
- Saṅjaya, nyyānapālo Brahmāḍattassa Bārāṇasī-raṇṇo I 157\*,20. 22. 158,23\*. 159,11.
- Saṅjaya, (paribbājako?) N 85,20.
- Saṅjaya-belatṭhiputta, (ditṭhigatiko) I 509,14.
- Saṅjaya-kumāra, bhātā kaṇiṭṭho Bhadrakārassa, putto Vidhura-brāhmaṇassa V 61\*, 8. 13. 20. 23. 27. 28. 62 (23). 27\*. 67,25.
- Saṅjaya, Sivarājā Jetuttaranagare (pitā Vessantarassa (Bo.)) VI 480,8\*. 484\*,10. 14. 15. 21. 487,15\*. 490,27\*. 503 (24). 505,12. 533,2. 544 (24). 574,5\*. 26. 579,16. 581 (32). 583,15\*. 589,3. 26. 591,12\*. 592,1\*. 593,27.
- Saṅjīva, aggasāvako Kakusandha-Buddhassa N 42,26.
- Saṅjīva, nirayo V 266,13\*. 270 (24). 272 (2).
- Saṅjīva, māṇavo matavyagghupaṭṭhāko I 510,16. 23. 25. 26. 511 (9. 11).
- Saṅjīva-jātaka (150) I 508—511. — V, 241 (20).
- Saṅjīvika, vyaggho (cfr. Saṅjīva-māṇavo) I 511,2\* (9. 10).
- Satṭhi-nipāta (XIX) V 247—277.
- Satadhamma, māṇavo Bārāṇasiyam II 82,18. 24\*. 84,11. 19 (21. 23). — Santadhamma 84 (22).
- Satadhamma-jātaka (179) II 82—85.
- Satapatta-jātaka (279) II 387—390. — V 147 (20).
- Sataporisa, nirayo V 269,7\*. 274 (28).
- Sattati-nipāta (XX) V 278—332.

- Sattadāraka-paṇḥa, Mahāummaggajātaka VI 339 (10).  
 Satta-nīpāta III 317—421. — Sattanīpātavappanā III 421,14.  
 Sattasuriya-sutta IV 498 (4).  
 Sattigumba, suva (= Devadatto) IV 431\*, 2. 4. 25. 27. 432,28\*.  
 433,17\*. 434,29\*. 435 (4). 436,30.  
 Sattigumba-jātaka (503) IV 430—437. — VI 86 (1).  
 Sattisūla, nirayo V 143,27\*. 145 (16).  
 Sattuka, coro Bārāṇasīyaṃ III 435,31\*. 437\*,16. 27. 438\*,12.  
 16 (23. 24).  
 Sattubhassa-jātaka (v. l. Sattubhatta-) (402) III 341—351.  
 — N 46,7. — V 122 (6). 147 (6).  
 saddo bhīṃsanako, Kosalarāṇṇo addharattasamaye suto III  
 428,10. (cfr. III 43,18).  
 Saddhā, dhītā Sakkassa V 392,21\*. 393,12. 398,18\*. 23. 402\*,6.  
 16 (20). 403,7\* (24). 408,16 (19). 409,13. 410,3\* (7).  
 saddhivihāriko dhammasenāpatissa, suvaṇṇakārapubbako  
 bhikkhu I 182,10. — saddhivihāriko Sāriputta-therassa I  
 224,15. — II 160,25 (dahaṇabhikkhu). 420,27.  
 saddho upāsako II 111,3.  
 Santa, aggasāvako Atthadassi-Buddhassa N 39,15.  
 Santadhamma, see: Satadhamma.  
 Santikenidāna, N 77—94. — N 2,1. 9.  
 Santusita, (devaputto Tusita-bhavane) N 48,16. 81,11.  
 Santhava-jātaka (162) II 43—45.  
 Santhava-vagga II, 41—63.  
 Sandhibheda-jātaka (349) III 149—152. — Saṃghabhedaka-  
 jātaka III 211,11 (?).  
 Sabala, suvāno Lokantaraniraye VI 247,16\*.  
 Sabbakāma, aggasāvako Sumedha-Buddhassa N 38,5.  
 Sabbadatta, rājā Rammanagare (Bārāṇasīyaṃ), pitā Bodhi-  
 sattassa IV 119,26\*. 120,3\*. 122,29\*.  
 Sabbadassīn, aggasāvako Piyadassi-Buddhassa N 39,4.

- Sabbadāṭṭha, sigālarājā (— Devadatto) III 244\*, 1. 3. 10. 13. 14. 23. 245,7\*.
- Sabbadāṭṭha-jātaka (241) II 242—246.
- Sabbanāmā, aggasāvika Dhammadassi-Buddhassa N 39,27.
- sabbaparikkhāradānaṃ III 51,11. — IV 15,2.
- Sabbamitta, upatthāko Kassapa-Buddhassa N 43,23.
- Sabbamitta, rājā Sāvattthiyaṃ V 13,18\*. 14,17\*. 18,17.
- Sabbasaṃhāraka-paṇha (110) I 424,11—14.
- Sabbiya, upatthāko Phussa-Buddhassa N 41,4.
- Sabbiya, paribbājako VI 329,24.
- Samāṇaguttaka, coro V 126,4.
- Samāṇā, dhītā Kikissa raṇṇo (Kassapadasabalassa kāle) VI 481,12\*.
- Samāṇi, dhītā Kikissa IV 481,12\*.
- Samālā, aggasāvika Vessabhū-Buddhassa N 42,13.
- Samiddhi, thero II 56,23. 24. 57,1. 11. 314 (7).
- Samiddhi-jātaka (167) II 56—58.
- Samugga-jātaka (436) III 527—531. — — Karaṇḍaka-jātaka V 455 (2).
- Samudda, isi VI 99,28\*.
- Samudda-jātaka (296) II 441—442.
- Samuddajā, dhītā Brahmādatta-kumārassa ca nāgamāṇavikāya ca, mātā Bhūridattassa (Bo.) VI 160,2\*. 162,29\*. 163\*, 17. 31. 164,18\* (22. 23). 165,28. 166,32\*. 167,24\*. 171,20\*. 190,1\*. 196,19\*. 219\*, 14. 16. 19.
- Samuddavāpija-jātaka (466) IV 158—166. — I 142,20.
- Samuddavijayā, aggamahesi Bharatarāṇṇo Roruvanagare Soviraratthe (Bo.) III 470,10\*. 474,18.
- Samuddā, aggasāvika Koṇāgamana-Buddhassa N 43,9.
- Sambala, aggasāvako Siddhattha-Buddhassa N 40,9.
- Sambula-jātaka (519) V 88—98. — IV 77 (28).
- Sambulā, aggamahesi Sotthisenassa raṇṇo Bārāṇasīyaṃ V



- 88\*, 17. 24. 90\*, 6. 7. 22. 91\*, 1. 4 (21. 25). 92, 13\* (23). 93 (8).  
 95\*, 13. 16. 18 (27). 97\*, 28\* (30). 98, 4\* (11). 19.
- Sambhava, aggasāvako Sikhi-Buddhassa N 41, 30.
- Sambhava, upatṭhāko Revata-Buddhassa N 35, 9.
- Sambhava, upatṭhāko Tissa-Buddhassa N 40, 24.
- Sambhava-kumāra, paṇḍito, kaṇiṭṭabbhātā Saṅjaya-kumārassa,  
 putto Vidhura-brāhmaṇassa (— Bodhisatto) V 62, 3\*. 10. 27\*.  
 63\*, 1. 2. 6. 7. 24—26 (29). 64 (3. 7. 15). 21\*. 65\*, 4. 19. 21. 66 (29).  
 67, 26.
- Sambhava-jātaka (515) V 57—67. — V 122 (7).
- Sambhūta, paṇḍito, caṇḍālo (matuccchāputto Bodhisattassa)  
 IV 390, 17\*. 391\*, 14. 25. — Uttarapañcālarañño putto 392\*, 22.  
 24. 393\*, 2. 8. 394, 7\* (17). 395 (1. 3). 401, 8. — Pañcālo  
 398\*, 8. 12. 16. 20.
- Sammāsambuddha N 44, 17. — I 276, 34. 348, 6. 349, 2. 407, 24.  
 422, 19. 469, 30. 504, 18. 505, 12. 20. 508, 23. 28. 509, 3. 20. —  
 II 24, 7. 137, 12. 173, 15. 199, 11. 239, 25. 248, 7. 8. 14. 257, 16.  
 259, 17. 286, 11. 332, 6. 392, 12. 20. 393, 8. 415, 9. — III 44, 25.  
 26. 178, 11. 293, 12. 369, 29. 536, 24. — IV 159, 1. 189, 4. 10.  
 360, 1\*. 369, 20. 406 (14). — V 11, 10. 262, 4. — VI 70, 8.  
 131, 1. 3. 304 (7). — Sammāsambuddhā (pl.) II 147, 25\*. —  
 Sammāsambuddha-sāvako II 313, 21. 314 (10). — Sammā-  
 sambuddha-sāsanaṃ VI 124, 15. — Sambuddho III 409 (9).  
 — IV 22, 12.
- Sammillabbhāsini, brāhmaṇa-dhītā Kāsiratṭhe III 93, 24\*. 94, 2.  
 4. 8. 13. 95, 14\*. 97, 9.
- Sammodamāna-jātaka (33) I 208—210. — Vaṭṭaka-jātaka  
 V 414, 27. 97, 9.
- Sayha (v. l. B Seyha, Seyya), amacco Bārāṇasi-rañño III 31, 22\*.  
 32\*, 7 (19). 29. 33, 4. — III 516\*, 1. 10. 13. 517\*, 4. 7. 519, 27.
- Sayha-jātaka (v. l. B Seyya-jāt.) (310) III 30—33.
- Saraṇa, aggasāvako Sumana-Buddhassa N 34, 26.
- Saraṇa, aggasāvako Sumedha-Buddhassa N 38, 5.

- Sarapa, nagaraṃ Dhammadassi-Buddhassa N 39,25.  
 Sarapa, rāja, pitā Dhammadassi-Buddhassa N 39,26.  
 Sarapaṃkara, Buddhō N 44,2.  
 Sarabhaṅga, satthā (isi) (— Bodhisatto) III 464\*,9. 25. 466,11\*.  
 467,3\*. 469\*,13. 16. 22. — V 135\*,5. 27. 136\*,8. 10. 137 (10).  
 140\*,2. 4 (8. 9). 144 (18). 151 (17). 31. (cfr. Koṇḍañña, Joti-  
 pāla.)  
 Sarabhaṅga-jātaka (522) V 125—151. — N 58,29. — I 406,1  
 (read: Sarabhamiga-jātaka). — V 101 (6). 114 (8). 122 (7).  
 272 (8).  
 Sarabhamiga-jātaka (483) IV 263—275. — I 193,23. 406,1  
 (in stead of Sarabhaṅga-jātaka).  
 Salalavatī, nadī Majjhimadesa N 49,10.  
 Saviṭṭhaka, kāko (— Devadatto) II 149\*,7. 16. 150\*,3. 6. 14. 28.  
 Saviṭṭhako, see: Vasiṭṭhaka.  
 Sasa-jātaka (316) III 51—56. — Sasa-paṇḍita-jātaka N 45,17  
 (— Cariyāpiṭ. I 10,23).  
 sahajāta satta N 54,9.  
 Sahadeva, Paṇḍurājaputto V 424,21. 426 (11).  
 Sahampatī, Mahābrahmā IV 245,9. — Sahampatī Brahmā  
 IV 266,4.  
 Sahassacakkhu, — Sakko V 394,27 (30).  
 Sahassanetta, — Sakko III 426,7\* (10). — VI 174\*,3 (13). 27.  
 Sākiyā (pl.), Sākiya-rājakulaṃ N 88,4. 13. — IV 145,3. 10. 16.  
 147,6. 10. 23. 152,11. 24. 27. 29. — V 413,7. — VI 479,14.  
 — Sākyā IV 151,25. — Sākiyo eko N 88,28. — eka-Sākiyo  
 VI 479,30. — Sākiyakammakārā V 413,3. — Sākiya-Koliyā  
 V 412,15. 413,10. — Sākiya-gaṇo IV 423,19. — Sākiya-  
 bhikkhu IV 219,6. 430,8. (cfr. Sakka, Sakya.)  
 Sāketa, nagaraṃ Kosalaratṭhe I 308,24. 26. 27. — II 234,24.  
 — III 270,15\*. 272\*,3. 5 (8). 11. — V 13,17\*. — VI 228,7  
 (Sāketa). 228 (30).

Sāketa, brāhmaṇo II 234,25. (cfr. I 308,27: Sāketanagaravāsi-mahallakabrāhmaṇo).

Sāketa-jātaka a) (68) I 308—310. — b) (237) II 234—235. — II 82,6 (?).

Sākya, see: Sākiyā.

Sākha, migo (— Devadatto) I 149,24\*. 150\*,7. 22. 151\*,3. 4. 152\*,13. 17. 18 (21. 24). 153,17.

Sākha-kumāra, seṭṭhiputto Rājagahe (— Devadatto) IV 38,23\*. 39\*,24. 25. 40\*,15. 18. 20. 24. 41\*,2. 7. 16. 18. 20. 25. 27. 29. 42\*, (1. 2). 7—8 (18). 21. 22. 26. 43\*,6. 14. 16. 18.

Sāgata, upaṭṭhāko Dīpaṅkara-Buddhassa N 29,22.

Sāgata, see: Sāgala.

Sāgata, thero I 360,4. 12. 19. 21. 32. 361,3. 5. 6. 13.

Sāgara, upaṭṭhāko Sumedha-Buddhassa N 38,5.

Sāgara, rājā VI 99,9\* (14). — VI 203,7\* (?).

Sāgara, rājā, pitā Atthadassi-Buddhassa N 39,14.

Sāgara, rājā Uttaramadhurāyaṁ, putto Mahāsāgarassa IV 79\*,22. 23.

Sāgara-Brahmadatta, putto Brahmadatta-kumārassa ca nāgamānavikāya ca VI 159,31\*. 217\*,10. 28. 219\*,10. 18.

Sāgala, Bhagavato anibaddhaupaṭṭhāko IV 95,14. (v. l. B Sāgato).

Sāgala-nagara, Maddaraṭṭhe IV 230,21\*. — V 283,26\*. 285,6\*. 289,16\*. 290,9\*. — VI 471 (21). 473 (8).

sāṭakalakkhaṇa-brāhmaṇo I 371,28.

sāṭakasahassapaṭilābho Ānandattherassa II 23,27. (cfr. II 314,20).

Sātāgira, yakkho (?) IV 314,22. — VI 440 (8).

Sātodikā, nadī Surattañajanapade III 463,12\*. — V 133,20\*.

Sādhina, rājā Mithilāyaṁ (— Bodhisatto) IV 355\*,6. 15. 17. 356,19. 358,16\*. 360,20. — Vedehe 355,29\*. 356 (2). 15. 24.

Sādhina-jātaka (494) IV 355—360.

Sādhūsīla-jātaka (200) II 137—138.



Sānu-pabbata, Himavantapadese V 415,23.

Sāma, nesādaputto — Suvannasāmo (Bodhisatto) VI 75,4\*.

76,1\*. 78\*,11 (20). 30. 79,19\*. 80,18\* (31). 82 (7). 14. 23\*. 28.  
83 (9, 13). 84\*,4. 6. 8 (10). 86\*,15. 24. 25. 27. 87\*,3. 4. 6 (7). 25.  
88 (1. 3. 20. 21). 24-26\* (29). 89\*,9. 11. 13. 15. 29. 90,7-25.  
91,14-29. 92,3\*. 7-13. 18-25 (29). 93\*,2-4. 15 (16). 18. 94\*,8. 9.

Sāma, rājā Bārāṇasiyaṃ II 98\*,7. 20 (22).

Sāma, suvāno Lokantaramiraye VI 247,16\*.

Sāma-jātaka (540) VI 68-95. — II 50,13. — III 324,26. —

Sāmajātaka-vatthu IV 90,3. — IV 276,4. — V 21,3. 312,16.

Sāmaññaphala-suttaṇṭa I 509,32.

Sāmā, aggasāvikā Kakusandha-Buddhassa N 42,26.

Sāmā, gaṇikā Bārāṇasiyaṃ III 59\*,17. 25. 60\*,5. 7. 17. 22. 62\*,9.

(11. 12). 15. 20 (24). 63\*,3. 9. 10 (15). 24.

Sārambha, balivaddo (— Bodhisatto) I 375,2. 14.

Sārambha-jātaka (88) I 374-375.

Sāriputta, thero, dhammasenāpati N 7 (9). 8 (26. 36). **85**,16.

16. 22. 23. 91,34. 92,1. — I 133,19. 142,24. 143,2. 6. 145,7.  
12. 161,11. 162,5. 7. 181,2. **182**,22. 25. 27. **217**,7. 14. 18. 19.  
218,8. 220,13. 224,15. 26. 226,18. **310**,6. 16. 21. 311,17. 19.  
322,22. 327,21. 345,13. **359**,26. 27. 390,1. 9. 391,21. 406,3. 6.  
407,16. 408,13. 446,21. 473,28. 474,23. 482,14. 491,2. 12. 14.  
— II 5,8. 9,21. 24. 23,23. 38,25. 39,2. 50,8. 52,17. 93,19. 25.  
107,6. 108,6. 113,8. 148,23. 24. 155,8. 158,15. 160,25. 170,25.  
196,9. 24. 25. 26. 202,30. 246,5. **286**,10. 19. 287,11. 291,22.  
296,23. 356,4. 10. 14. 358,12. 381,21. 384,22. 392,11. 394,1. 5.  
400,3. 420,26. 421,9. 433,3. 15. 436,14. — III 2,5. 20. 8,13.  
20,13. 33,4. 35,25. 43,13. **48**,15. 19. 49,8. 51,7. 56,6. 90,12.  
112,23. 145,18. **170**,18. 174,2. **191**,11. 13. 18. 26. 193,17.  
237,23. 274,24. 281,11. 341,17. 351,18. 400,2. 434,25.  
469,20. 543,6. — IV 37,1. 55,22. 69,23. 79,1. 89,16. 95,20.  
130,19. 136,18. 166,27. 196,19. 218,28. 228,2. **244**,4. 20. 22.  
245,11. **263**,8. 265,23. 266,6. 7. 16. 19. 24. 30. 267,1. 2. 11.

- 275,4. 6. 297,18. 314,19. 332,23. 354,26. 369,18. 374,4.  
 406 (14). 423,18. 430,8. 454,3. 468,22. 491,5. — V 36,5.  
 67,25. 88,3. **125**,16. 20. 127,6. 151,28. 177,7. 192,5. 227,17.  
 332,23. 335,23. 25. 354,3. 382,8. 412,11. 456,11. 511,21. —  
 VI 30,1. 68,20. 157,22. 219,26. 236 (23). 255,7. 258 (12).  
 329,16. 487,13\*. 593,26.  
 Sāriputta-Mogallānā II 107,8. 108,6. 356,4. 10. 14. — IV  
 245,12 (cfr. aggasāvaka dve).  
 Sāriputtattherassa Bimbādevītheriyā ambarasadānaṃ II 392,11.  
 (cfr. II 433,3).  
 Sāriputtattherena dinnarasapiṇḍapāto III 48,10. — Dhamma-  
 senāpatino vitthāravvyākaraṇaṃ I 473,3. — IV 263,8.  
 Sāriputtassa (dhammasenāpatissa) saddhivihāriko (dahara-)  
 bhikkhu I 182,10. 224,15. — II 160,25. 420,27.  
 Sāriputtattherassa senāsanapaṭibāhanaṃ I 217,7.  
 Sāla, aggasāvako Paduma-Buddhassa N 36,25.  
 Sālaka, makkaṭo II 268,1\* (4).  
 Sālaka-jātaka (249) II 266—268. — III 197,23.  
 Sālakalyāṇī, bodhi Koṇḍañña-Buddhassa N 30,15.  
 Sālarukkhā, bodhi Padumuttara-Buddhassa N 37,22. — bodhi  
 Vessabhu-Buddhassa N 42,14.  
 Sālikā, read: sālikā (?) VI 478,19\*.  
 Sālikedāra-jātaka (484) IV 276—282.  
 Sālittaka-jātaka (107) I 418—420.  
 Sālindīya, brahmanagāmo Rājagahassa pubbapasse III 293,17\*.  
 (Sālindiyāṃ). 298,17\*. — IV 276,12\* (Sālindīyo). 276,14\*.  
 279,15\*.  
 sālibhattaṃ II 433,4. (cfr. II 392,11.)  
 Sāliya, balivaddo V 104\*,13. 16 (17). 105,2\* (10).  
 Sāliya-jātaka (367) III 202—203.  
 Sāliyā-vacana VI 425,25 (26).  
 Sālissara, isi, jeṭṭhantevāsiko Sarabhaṅgassa (Bodhisattassa)  
 III 463,11\*. 464,7\*. 469,20. — V 133\*,10. 13. 151,28.



Sālūka, sūkaro II 419,15\*. 420,1\*. 4\* (5. 10) 13\*. 22.

Sālūka-jātaka (286) II 419—420.

Sāvatthiya-nagara, see: Sotthivati-nagara.

Sāvatthi, nagaram N 77,4. 92,19. 29. — I 95,6. 96,7. 106,13.

15. 110,30. 156,16. 23. 31. 189,1. 198,10. 217,6. 10. 235,10.

31. 32. 246,19. 257,3. 268,19. 276,2. 303,2. 311,24. 330,3. 4.

331,7\*. 333,7. 349,2. 366,4. 367,26. 374,29. 377,20. 27. 31.

378,1. 404,3. 412,27. 413,1. 422,6. 432,26. 433,1. 463,3.

474,27. 477,6. 497,4. 501,3. — II 12,13. 45,12. 63,8. 76,9.

79,9. 85,7. 92,8. 95,25. 99,19. 130,24. 197,7. 216,10. 224,21.

229,7. 257,15. 271,6. 286,11. 295,2. 310,23. 331,14. 337,11.

341,3. 12. 385,3. 387,13. 390,26. 392,16. 19. 22. 393,14.

436,18. — III 2,1. 7. 20,22. 30,18. 36,3. 43,19. 22. 48,22.

51,11. 66,23. 72,24. 74,22. 82,5. 115,16\*. 118,28. 155,11.

168,26\*. 182,8. 11. 299,3. 14. 375,18. 400,12. 403,4. 18. 405,17.

414 (10. 14). 461,16. 490,1. 7. 494,23. 501,22. 502,4. — IV

15,3. 59,6. 11. 123,28. 144,7. 146,6. 147,22. 148,24. 150,5.

152,2. 23. 158,14. 167,5. 27. 187,12. 200,6. 264,3. 6. 13. 19.

22. 26. 27. 265,28. 267,7. 8. 288,26. 314,27. 351,3. 437,8. —

V 11,6. 13,18\*. 36,10. 209,22. 262,3. 278,5. 382,10. 413,18.

26. — VI 68,26. 69,25. 70,4. 5. 19. 70,9 (Sāvatthimaggo) 123,25

(34. 35) (Kassapabuddhakāle). 157,25.

Sāvatthi-vāsino I 257,17. 316,5. — II 416,25. — IV 187,27.

228,7. — Sāvatthivāsi-upāsako I 299,14. 332,26. 411,9. —

Sāvatthivāsi-kuṭumbiko I 126,17. 270,16. — II 202,25.

236,3. — Sāvatthivāsi-kuladhītā IV 219,3. — Sāvatthivāsi-

kulaputto I 276,4. 302,29. 414,23. 418,4. 435,20. 449,21.

— II 271,5. — III 139,21. 286,10. — IV 130,23. 219,7.

— V 278,4. — Sāvatthivāsino dve kulaputtā II 151,4. —

Sāvatthivāsinī kuladhītā I 428,13. — Sāvatthivāsi dāna-

pati IV 236,21. — Sāvatthivāsi brāhmaṇo IV 167,3. —

Sāvatthivāsino dve bhikkhū II 365,1. — Sāvatthivāsino vāṇijā

II 294,20. — IV 350,19. — Sāvatthivāsino dve vāṇijā II



- 181,3. — Sāvattthivāsino pañcasatā saḥāyakā Tathāgatassa  
IV 113,21. — Sāvattthivāsī sirilakkhaṇa-brāhmaṇo II 410,7.  
Sikhin, Buddhō N 41,22. 23. 42,4. 44,9. 94,11.  
Sigāla-jātaka a) (113) I 424—426. — b) (142) I 489—490.  
— c) (148) I 501—504. — d) (152) II 5—9.  
Sigāla-jātaka — Guṇa-jātaka II 314,21.  
Sigāla-vagga II 242—270.  
sigālo udapānadūsako II 354,7.  
Siṅgāla, gaḥapati VI 135,5\*.  
sitapātukammaṃ VI 96,14.  
Siddhattha, Buddhō N 40,2. 27. 44,8.  
Siddhattha (Siddhattha-kumāra), — Gotamo Buddhō N 56,29.  
58,20. 23. 59,3. 60,3. 61,11. 66,18. 71,23. 72,20. 30. 73,22. 29.  
74,10. 18. 28. 75,1. 77,19. 88,14. 89,14. — IV 50,11. 328,16\*.  
— VI 479,15.  
Sineru, pabbato N 48,1. — I 202\*,12. 13. 204 (12). 212,18. 19.  
229,11. 303,20. 322,1\*. 501,28. — II 271,20. 313 (23). —  
III 210 (9) (— Mahāneru). — IV 265,18. 32. 333,2. 483 (10).  
— V 11,22. 168 (16). 314,18\*. 332,15\*. — VI 125,1. 126 (17.  
18). 165 (6). 174,18\*. 259 (30). 272 (11). 278\*,18. 19. 279 (5).  
362,23\*. 432,20\*. 486\*,13. 24. 511,23. 547 (24). 575,28\*.  
586,28\* (cfr. Neru, Meru.)  
Sindhava-raṭṭha V 260 (22).  
Sindhu-nadī V 260 (22).  
Sibba, (— Sivirājā) V 219,18\*. 220\*,21. 30. 224 (18).  
Sibbi, — Sivi, rājā Dvāravatiyaṃ, putto Vāsudevassa Kaṇhassa  
VI 421,19\*. Sivi: 421 (28).  
Simballi-niraya V 275 (12).  
Simballi-vana, (Tāvatisabbhavane) I 202\*,25. 26. 203\*,1. 8 (12).  
Siri-jātaka (284) II 409—415.  
Sirikālakkaṇṇi-jātaka a) (192) II 115,12—14. — b) (382)  
III 257—264.

- Sirikāḷakanni-pañha, Mahāummagga-jātake VI 349,18. — V 122 (6).  
 siricorabrāhmaṇo II 409,29.  
 Sirimanda-jātaka (500) IV 412.  
 Sirimanda-pañha, Mahāummagga-jātake VI 363,23. — IV 412,26. — VI 356\*,5. 8.  
 Sirimā, mātā Phussa-Buddhassa N 41,3.  
 Sirimā, mātā Sumana-Buddhassa N 34,26.  
 Sirivaḍḍha, seṭṭhi Sikkhissa Bhagavato kāle N 94,12.  
 Sirivaḍḍha(ka), seṭṭhi Mithilāyaṃ, pitā Osadhakumārassa (Bodhisattassa) VI 331\*,1. 18. 30. 334\*,2. 8. 339 (27). 343 (6). 404,9\*.  
 Sīri, dhītā Dhataratṭha-mahārājassa Cātummahārājika-devaloke III 257,21\*. 258,7\*. 261,22\*. 262\*,2. 4 (6). 263,9\*. 264\*,15. 19. 30. 24. (cfr. Lakkhī). — V 112,30\*. 114 (24). — dhītā Sakkassa V 392,21\*. 393,12. 398,17\*. 23. 399,1. 7 (18). 23\*. 408,16 (19). 409,13. 410,2\*.  
 Sirīsavatthu, yakkhanagaraṃ Tambapaṇṇidīpe (v. l. B Sirisavatthu) II 127,23\*.  
 Silesaloma, yakkho I 273\*,10. 12.  
 Siva, — Sivrājā III 468,4 (12).  
 Sivi, mahārājā Ariṭṭhapuranagare (pitā Bodhisattassa) IV 401,27\*. — V 210,18\*.  
 Sivi, mahārājā Jetuttaranagare (pitā Saṇḍjayassa) VI 480,7\*. 484,9\*.  
 Sivi, rājā Dvāravatiyaṃ VI 421 (28). (cfr. Sibbi).  
 Sivi-kumāra, Sivi-rājā, putto Sivimahārāṇṇo Ariṭṭhapuranagare (= Bodhisatto) N 45,15. — IV 401,27. 28\*. 403,2\*. 408,6. 409,15\*. 412,24. — V 210,19\*. 216,3\*. 221,21\*. 224 (18). 227 (5). 18.  
 Sivi-jātaka (499) IV 401—412. — N 33,15.  
 Sivi-ratṭha III 467,24. — IV 401,27\*. 411\*,18. 23. — V 218,18\*.

- VI 419 (11). 27\*. 424,29\*. 480,7\*. 489 (32). 499, (19). 579,6 (9). (cfr. *Sovira-ratṭha*).
- Sivirattḥavāsino* VI 490 (31). 504 (9). — *Sivi* VI 480,29\* (30).
- *Sivayo*: IV 405,1\* (3. 7). 411,28\*. 412,7\*. — VI 490,5\*. 491\*,13. 22. 492,3. 6. 8. 20. 23. 25. 33\*. 493\*,13. 19 (24). 495,15\*. 515,25 (28). 516,27. 517,11. 528,4. *Sivīhi*: VI 533,2. 17 (21).
- Sivīnam*: IV 405,24\*. 408,28. 411,4\*. — V 223\*,8. 10. 227 (2. 6). — VI 488\*,4. 14. 489,15. 30 (32). 490\*,26. 28. 491\*,3. 7. 19. 499,8\* (13). 16\* (18). 502,16. 25. 28. 30. 33. 504,18. 505,17. 32\*. 506,28. 508,29. 510,1. 515,7. 18. 516,18. 517,14. 525,5 (7). 545,5. 547,15. 22. 567,25. 570,10. 591,22. 25. 27. 592,11—17. 32. 593,20. — *Sivikañṇā* (pl.) VI 502,3. 503 (24). 589,1.
- Sivi-rāja* III 467,24. 30. (cfr. *Siva*). — VI 419\*,28. 30. 421 (21). 424,30\*. 425,2\*. 492,9. 503 (25). 510 (32). 533,6. 17. 548,10. 554,8 (17). 561 (7). 563 (28. 29). 574,5\*. 589 (6). — *Siviputtā* (*Jāli Kaphājina* ca) VI 563,10. 14 (28). — *Sivi-maggo* VI 510,31 (32). — *Sivi-vāhinī* (*senā*) VI 581,16. 21. — *Sivisetṭho* VI 511,29. 579,11 (13) (= *Sivis' uttamo*). 584,30. 585 (3).
- Sivi* (= *Sivi*?), *porāṇakarājā* VI 251,16\* (28).
- Sivira-jātaka*, see: *Sovira-jātaka*.
- Sīta-vana*, *Rājagahaṃ nissāya* N 92,13.
- Sitā*, *devī*, *dhītā* *Dasarathassa Bārāṇasi-raṇṇo* IV 124,10\*. 125\*,3. 21. 126\*,6 (7). 17. 129,21\*. 130,5\*. 18. — VI 557,30. 558 (22—23).
- Sidantara*, *samuddo* VI 125 (19—21. 24—26). (cfr. *Sidā-mahā-samudda*).
- Sidā*, *nadi Uttarahimavante* VI 100,3\* (14. 17). 101 (14. 20. 23. 28).
- Sidā*, *mahāsamuddo* VI 125 (8. 10). — *Sidantarā nagā* (*pubbatā*) VI 125,5 (5). 15. (cfr. *Sidantara*).
- Sirisavatthu*, see: *Sirisavatthu*.
- Sīla-khaṇḍa*, *Bhūridatta-jātaka* VI 184,22.



Sīla-vagga I 142—172.

Sīlava-kumāra, putto Brahmādhātassa Bārāṇasī-raṇṇo, mahā-rājā (— Bodhisatto) I 262,6\*. 263\*,14. 25. 264\*,5. 13. 17. 18. 20. 265,20\*. 266,22\*. 267\*,6. 11. 268,4. — Mahāsīlava-rājā I 262,8\*.

Sīlava, nāgarājā (hatthī) (— Bodhisatto) N 45,21. — I 320,4\*. 322,23.

Sīlavatī, aggamahesī Okkākassa raṇṇo Kusāvatiyaṃ V 279\*,1. 22. 25. 280,18\*. 285,8\*.

Sīlavanāga-jātaka (72) I 319—322.

sīlavīmaṃsako brāhmaṇo I 369,7. — II 429,17. — III 100,6. 193,22.

Sīlavīmaṃsa-jātaka a) (330) III 100—102. — b) (362) III 193—195.

Sīlavīmaṃsana-jātaka a) (86) I 369—371. — II 429,18. — b) (290) II 429—430. — c) (305) III 18—20.

Sīlānisamāsa-jātaka (190) 111—113.

Sīvaka, vejjo Sivi-raṇṇo IV 404,18\*. 406\*,20. 21 (25). 29. 30. 408,6. 412,23.

Sīvalī, Sīvalī-kumāro, Sīvalī-thero, putto Suppavāsāya I 408,12. 14. 21. 23. 31. 410,17.

Sīvalī-vatthu VI 14 (27).

Sīvalī, aggasāvikā Maṅgala-Buddhassa N 34,9.

Sīvalī, aggasāvikā Siddhattha-Buddhassa N 40,9.

Sīvalī, devī, dhītā Polajanakassa VI 37\*,20. 23. 38,6\* 40\*,12. 25. 26. 29. 44,10\*. 52,29\*. 54,6\*. 55\*,6. 19. 56,17\*. 61,20\*. 62 (3). 63,26\*. 64\*,13. 16. 17. 65,11\* (22). 66,3\*. 67\*,7. 8. 20. 24 (25). 68,21.

Sīveyyaka, (adj.) Sīveyyako uttarāsaṃgo IV 401,17. — Sīveyyaka-vattham IV 401,20.

Sīha, senāpati (Vesāliyaṃ) II 262,8.

Sīha-jātaka, see: Guṇa-jātaka.

Sīhakotṭhuka-jātaka (188) II 108—109.

Sīhacamma-jātaka (189) II 109—110.

- Sihapura, nagaraṃ Upacarassa rañño tatiyena puttana mā-  
pitaṃ III 460,26\*.
- Sihappapāta, daho Himavantapadese V 415,24.
- Sihala-dīpa VI 30,3. (cfr. Tambapannidīpa.)
- siho rājā catuppadānaṃ paṭhamakappe I 207,1\*. — II 352,9\*.
- Sumsumāra-jātaka (208) II 158—160.
- Sumsumāragiri, Bhaggesu III 157,23. — Sumsumāragira III  
157,25.
- Suka-jātaka (255) II 291—294.
- Sukhavihāri-jātaka (10) I 140—142.
- Sugata (— Buddho) II 15,6.
- Sugata-pasatthaṃ dānaṃ III 472,18\*. 473 (24).
- Sugata-mahācīvara I 119,22. 330,23.
- Sugatālaya I 490,24. 491,2. 13. — II 38,22. 23. 148,22. 24.  
162,13. 14. — III 112,17.
- Sugatovāda I 119,9. 349,3. — II 9,14. 13,1. 46,2. — III  
368,19\*.
- Sucandaka, pāsādo Rāma-panḍitassa IV 130,8\*.
- Suciparivāra, seṭṭhi Bārāṇasiyaṃ (— Bodhisatto) III 257,14\*.  
258,17\*. 264,24. — V 114 (22).
- Suciparivāra, seṭṭhi asitikoṭṭidhanavibhavo Bārāṇasiyaṃ III  
444,19\*.
- Sucira-jātaka (v. l. B Vidūra-jāt.) IV 360,24 (— Āditta-jātaka  
(424) o: Sovira-jātaka?)
- Sucirata, brāhmaṇo Bhāradvājagotto, purohito Dhanañjayako-  
rabyassa Indapāttanagare V 57\*,8. 11. 14. 17. 58\*,11. 25.  
59 (15). 60,21\*. 61,13\*. 62,8. 10. 13\*. 64\*,21. 27. 66\*,9. 11  
(19. 28). 67,19\*. 24. (cfr. Bhāradvāja).
- Succa-jātaka (320) III 66—70.
- Sujampati, — Sakko III 146,30\* (devānaṃ indo Maghavā  
Sejampati). — IV 9,20\*. 403,27\*. 409,4. — V 137,26\*.  
139,17\* (27). — VI 102,17. 484,1\*. 573,21.

- Sujā, asurakaññā, bhariyā Sakkassa III 227,28\*. 491,18\*. 494,2\*. — V 139 (27). — VI 157 (4). — Sujātā III 494,10\*.
- Sujāta, aggasāvako Padumuttara-Buddhassa N 37,21.
- Sujāta, kuṭimbiko Bārāṇasiyam V 465,4\* (8. 12. 15). 468,16\* (30). 469 (14).
- Sujāta, kuṭumbikaputto Bārāṇasiyam (= Bodhisatto) III 155,17\*. 156\*, 3. 8. 157\*, 3. 14 (15). 20.
- Sujāta, khattiyo, isi (= Bodhisatto) N 40,17.
- Sujāta, Buddho N 37,27. 38,10. 24. 39,7. 44,7.
- Sujāta-jātaka a) (269) II 347—351. — b) (306) III 20—22. — c) (352) III 155—157.
- Sujātā, aggasāvikā Piyadassi-Buddhassa N 39,5.
- Sujātā, aggasāvikā Sobhita-Buddhassa N 35,22.
- Sujātā, itthi gehe Bodhisattassa I 201\*, 3. 28. — bakasakuṇikā 204,31\*. 205,2\*. — dhītā kumbhakārassa Bārāṇasiyam 205,28\*. — dhītā Vepacittiyassa asurindassa 206\*, 2. 4. — aḍḍhatiyānam nāṭakakoṭṭhaṃ jetṭhikā devanagare 206,7\*.
- Sujātā, devī, mātā Koṇḍañña-Buddhassa N 30,13.
- Sujātā, devī Brahmaddattassa Bārāṇasi-kaṇṇo III 21,19\*. 22,18\*. 27.
- Sujātā, Dhanañjayasettibhītā Visākhāya kaṇṭṭhabhaginī II 347,7. 13. 19. 349,1. 12. 15. 18. 22. 351,13.
- Sujātā, dhītā Senāni-kuṭimbikassa N 68,7. 21. 32. 69,15. 32. 33.
- Sujātā, Bārāṇasi-kuladhītā, bhariyā Bodhisattassa II 121,23\*. 122\*, 2. 8. 11. 123\*, 7. 11. 124,11\*. 125,11.
- Sujātā, bhariyā Sakkassa III 494,10\*. (cfr. Sujā).
- Sujātā, mātā Padumuttara-Buddhassa N 37,20.
- Sutanā, migapotikā, kaṇṭṭhabhaginī Bodhisattassa IV 413,13\*. 417,1\*. 419,20\*. 421,16\*.
- Sutanu (Sutano), māṇavo, duggata-gahapatiputto (= Bodhisatto) III 325,2\*. 329\*, 8 (12). 23.
- Sutano-jātaka (398) III 324—330. (v. l. C<sup>1</sup> Sutanu-jāt.).
- Sutasoma, putto Brahmaddattassa Bārāṇasiraṇṇo, rājā (= Bodhisatto) V 177,16\*. 179\*, 4. 8. 19. 25. 180 (24). 181\*, 12. 16.



- 183,12\* (16). 184,13 (16). 185,23\*. 186,8\*. 187,29\*. 190\*,20.  
30. 192,7. — Somakumāro V 177,15\*.
- Sutasoma, putto Koravyassa rañño Indapattanagare, rājā  
(= Bodhisatto) V 457\*,5. 10. 13. 25. 458,4\*. 473,22\*. 474\*,8.  
11. 475 (20. 21). 27\*. 476,4\*. 478\*,6. 16. 17. 19. 479\*,1 (6. 7).  
9. 481,9\*. 482,6\*. 483,10\*. 485\*,2. 13. 486,16\*. 487,90\*.  
489,16\*. 490 (28). 491,16\*. 493,1\* (24). 494\*,3. 19. 497,5\*.  
498\*,7. 28. 499,4\*. 500 (4). 501\*,24. 28. 502\*,14. 21. 22. 27. 30.  
505,19\*. 507\*,11. 16. 25. 508\*,24. 29. 510,24\*. 511,22. — Kora-  
vyasettho V 479\*,2. 31. — Sutasoma-mahāsatto V 35,28\*.
- Sudatta, brāhmaṇo N 56,4.
- Sudatta, rājā, pitā Sumana-Buddhassa N 34,26.
- Sudatta, rājā, pitā Sumedha-Buddhassa N 38,4.
- Sudattā, aggasāvikā Tissa-Buddhassa N 40,25.
- Sudattā, mātā Sumedha-Buddhassa N 38,5.
- Sudassana, aggasāvako Sujāta-Buddhassa N 38,19.
- Sudassana, cakkavatti-rājā (= Bodhisatto) I 391,30. (cfr. Ma-  
hāsudassana).
- Sudassana, devanagaram II 214 (13).
- Sudassana, nagaram Sumedha-Buddhassa N 37,27. 38,4.
- Sudassana, nagaram (= Bārāṇasī) IV 119,28\*. — V 177,12\*.  
186 (2). 191,18\* (25).
- Sudassana, nāgarājā IV 182,20\*.
- Sudassana, putto Dhataratthā-nāgarāṇño VI 167,29\*. 171,21\*  
(25. 26). 187\*,5. 19. 188,3\*. 190\*,4 (6). 15. 191\*,5. 21. 23. 29.  
192\*,5. 17. 193\*,4. 18. 194\*,3. 15. 195 (5). 11\*. 196\*,6. 16. 17.  
27. 219,25.
- Sudassana, pabbato VI 125,13 (17. 18). 126,7. 126 (17) — Sine-  
rugiri. — Sudassanagiri II 214 (12. 14).
- Sudassana, mahāvihāro (Ramma-nagaram upanissāya) N  
11,10. 12. 12,5.
- Sudassana, rājā Vessabhu-Buddhassa kāle (= Bodhisatto  
N 42,7.

- Sudassana-siluccaya N 29,5.  
 Sudassanā, mātā Atthadassi-Buddhassa N 39,14.  
 Sudāṭṭha, migarājā III 192\*,16 (20). 21. 23.  
 Sudinna, rājā, pitā Piyadassi-Buddhassa N 39,3.  
 Sudeva, aggasāvako Maṅgala-Buddhassa N 34,8.  
 Suddhodana, mahārājā, pitā Gotama-Buddhassa N 15,23  
 16,10. 49,24. 52,9. 54,11. 14. 19. 55,16. 56,20. 60,21. 67,18.  
 85,25. 29. 87,9. — I 136,7. 309,11. — II 23,22. 50,8. 141,23.  
 — III 490,9. — IV 50,8. 55,20. 130,17. 491,2. — VI 478,11\*.  
 593,27. — Suddhodana-putto N 72,19.  
 Sudhaññavati, nagaraṃ Revata-Buddhassa N 35,7.  
 Sudhamma, nagaraṃ Sobhita-Buddhassa N 35,19.  
 Sudhamma, rājā, pitā Sobhita-Buddhassa N 35,20.  
 Sudhammā, aggamahesi Reṇu-rañño Uttarapañcālanagare IV  
 445,19\*. 448 (4). 452\*,15. 29.  
 Sudhammā, aggasāvikā Atthadassi-Buddhassa N 39,16.  
 Sudhammā, itthi gehe Bodhisattassa I 201\*,2. 3. 14. — pāda-  
 paricārikā Sakkassa 204,22\*.  
 Sudhammā, devamaṇisabhā (Tāvatisabhavane) I 204,24\*.  
 205,4\*. — IV 322,12\*. 355,12\*. 356,18. — V 153,3 (7).  
 386,2\*. — VI 97,8\*. 102 (19). 104,6. 126,26\*. 127,1. 16\*.  
 278,25\*. 333,14\*. 432,26\*.  
 Sudhammā, dhītā Kikissa rañño (Kassapa-dasabalassa kāle)  
 VI 481\*,13. 17.  
 Sudhammā, mātā Sobhita-Buddhassa N 35,20.  
 Sudhābhojana-jātaka (535) V 382—412. — IV 186,21.  
 Sunakkhatta, (Licchaviputto) satthu upatṭhāko I 389,16.  
 17. 27. 390,9. — Bhagavato anibaddhaupatṭhāko IV 95,14.  
 — VI 219,20. 255,8.  
 Sunakha-jātaka (242) II 246—248.  
 Sunakha-mahāniraya V 145 (2).  
 sunakho, bhattabhojāna- II 246,9.  
 Sunanda, khattiyo, pitā Koṇḍañña-Buddhassa N 30,12.

- Sunanda, sārathi Kāsirañño VI 10,26\*. 11,8\*. 15,14\*. 18,3\*. 21,18\*.
- Sunanda, sārathi Sivirañño V 213\*, 19. 23. 214,28\*. 227,17.
- Sunandā, aggasāvikā Dīpaṅkara-Buddhassa N 29,23.
- Sunandā, bhariyā Bārāṇasi-rañño VI 134,31\*.
- Sunandā, mātā Dhammadassi-Buddhassa N 39,26.
- Sunāma, amacco Aṅgati-rañño Mithilāyaṃ VI 221,3\*. 16. 222,4. 10. 29 (33). 230,14. 255,6.
- Sunimmita, (devaputto) N 81,11.
- Sunetta, aggasāvako Sobhita-Buddhassa N 35,21.
- Sunetta, upaṭṭkāko Dhammadassi-Buddhassa N 39,27.
- Sundarī, aggasāvikā Anomadassi-Buddhassa N 36,6.
- Sundarī, (paribbājikā) II 415,21. 22. 416,8. 11. 13. 24. 417,3. 6. 10. 12. — Sundarī-māraṇaṃ II 415,12. [Sundarī-māraṇa-vatthu II 415,12—417,16 — Dhammapadassa atthavaṇṇanā v. 306. (cfr. Paramattha-jotikā 41., Paramattha-dīpanī p. 228.)]. — Sundarī(?) VI 478,16\*.
- Supaṇṇa-bhavana III 91,4\*. 187,21\*. — VI 256\*, 14. 19. 287,7\* etc. — Supaṇṇa-rājā III 91,2\*. 188,2\* (— Bodhisatto). — VI 257,6\*, etc.
- Supatta, kāka-rājā (— Bodhisatto) II 433,19\*. 435,15\*. 436,7\*. 14. Supattakākovādo 436,12\*.
- Supatta, giṇṇharājā (putto Bodhisattassa) III 484,5\*.
- Supatta-jātaka (292) II 433—436.
- supinā, soḷasa mahāsupinā\* (Kosalarañño) I 334,28.
- Suppatitṭhita, titthaṃ Nerañjarāya tire N 70,6.
- Suppatīta, rājā, pitā Vessabhu-Buddhassa N 42,12.
- Suppavāsā, Koliyarājadhītā (Koliyadhītā), upāsikā I 407,20. 408,1. 2. 5. 9. 11. 16. 18. 409,2. 410,2. 18.
- Suppāraka, paṇḍito, niyyāma-jeṭṭhako Bharukacche (— Bodhisatto) IV 137,11\*. 138\*, 22. 24. 139\*, 9. 29. 140\*, 9. 19. 141\*, 2. 22. 143,5.
- Suppāraka-jātaka (463) IV 136—143.



- Suphassā, kākī, bhariyā Supattassa (Bo.) II 433\*, 20. 22. 25. 435\*, 3. 9. 16. 436, 14.
- Suphassā, mātā Siddhattha-Buddhassa" N 40, 8.
- Subāhn, vyagghe III 192, 16 (18). 23. 24. — III 540, 19\* (23).
- Subhakiṇṇā, devā III 358, 25.
- Subhaga, putto Dhatarattha-nāgaraṇṇo VI 168, 1\*. 189, 22\*. 27. 190\*, 23. 30. 197\*, 15. 24. 198\*, 7. 11. 199, 3\*. 200\*, 1. 16. 23. 201, 6\*. 203 (18. 19). 219, 23.
- Subhaga-vana, Ukkattham nissāya II 259, 14.
- Subhadda, aggasāvako Koṇḍañña-Buddhassa N 30, 13.
- Subhaddā, aggasāvikā Revata-Buddhassa N 35, 9.
- Subhaddā, devī Mahāsudassanassa raṇṇo Kusāvatiyam (Bo.) I 392, 7\* (21). 393 (4). 13.
- Subhaddā, dhītā Madda-raṇṇo, aggamahesi Bārāṇasi-raṇṇo V 39, 25\*. 40\*, 4. 10. 42, 12\*. 47, 17\*. 48 (18). 50 (9. 14). 51, 16\*. 53, 9\*. 54\*, 1. 10. (cfr. Cullasubhaddā.)
- Sumaṅgala, aggasāvako Dipamkara-Buddhassa N 29, 21.
- Sumaṅgala, uyyānapālo Bārāṇasi-raṇṇo III 439\*, 11. 19. 21. 23. 25. 440\*, 1. 9. 21. 441\*, 2. 8. 12. 443, 11\*. 444, 8.
- Sumaṅgala, nagaram Sujāta-Buddhassa N 38, 18.
- Sumaṅgala, seṭṭhi Kassapassa Bhagavato kāle N 94, 21.
- Sumaṅgala-jātaka (420) III 439—444.
- Sumana, upatthāko Padumuttara-Buddhassa N 37, 31.
- Sumana, Buddho N 30, 18. 34, 17. 35. 35, 12. 44, 5.
- Sumanā, aggasāvikā Anomadassi-Buddhassa N 36, 8.
- Sumanā, devī, bhariyā Sirivaḍḍhakassa, mātā Osadhakumārassa (Bo.) VI 331\*, 1. 6.
- Sumanā, nāgamānavikā, aggamahesi Campeyya-nāgarājassa IV 455, 14\*. 456, 14\*. 459, 1\*. 461, 27\*. 468, 22.
- Sumitta, aggasāvako Siddhattha-Buddhassa N 40, 9.
- Sumukha, senāpati Supattassa kākaraṇṇo II 433, 20\*. 434, 2\*. (436, 14).
- Sumukha, haṃsasenāpati IV 424\*, 10. 13. 17. 21. 425\*, 1. 7. 8.

16. 426\*, 4. 14. 427, 12\*. 430, 4\*. 8. — senāpati Dhataratṭha-hamsarañño V 337, 28\*. 338, 19\*. 339, 6\*. 341 (15). 342 (11 17). 343, 9\*. 344\*, 16. 24. 345, 2\*. 348\*, 4. 5. 349\*, 13. 16. 350, 28\*. 351\*, 3 (5). 7. 353\*, 17. 19 (25). 354, 3. — V 357\*, 23. 27. 358, 2\*. 359\*, 25. 29. 360\* (3). 6. 28. 30. 361, 16. 30\*. 362, 21\*. 24. 363\*, 7. 22. 364\*, 9. 29. 365\*, 15. 23. 366, 2. 6\*. 9. 10. 12. 20\*. 368, 9\* (23. 29. 30). 369, 21\*. 370, 1\*. 371, 12\*. 373\*, 2. 4. 5. 9. 11. 15. 26. 374, 17\*. 375\*, 8. 11. 14 (19). 21. 376, 28\*. 378, 17. 379\*, 9. 27. 381\*, 3. 12. 26. 28. 382, 6.

Sumucalinda-sara VI 582, 5\*. (cfr. Mucalinda).

Sumedha, khattiyo, pitā Dīpaṅkara-Buddhassa N 29, 19.

Sumedha, khattiyo, pitā Nārada-Buddhassa N 37, 6.

Sumedha, Buddhho N 37, 27. 28. 38, 3. 8. 44, 7.

Sumedha (Sumedhapandita), brāhmaṇo Amaravati-nagare, tā-paso N 2, 14. 23. 3, 15. 19. 6, 7. 7 (3. 6). 8 (17). 10, 32. 11, 2. 23. 12, 3. 7. 13. 14. 23. 15 (9). 11. 13. 16, 17. 18. 32. 20, 3. 22. 21, 5. 24. 22, 7. 24. 23, 7. 26. 24, 11. 28. 26, 10. 27, 6.

Sumedha, (— Brahmadatto — Bo.) III 245, 17 (19. 20). (read: sumedham?).

Sumedhakathā, N 2, 28. 28, 6.

Sumedhā, janiyā Dīpaṅkara-Buddhassa N 29, 20.

Sumedhā, devī, dhītā Brahmadattassa Bārāṇasi-rañño, agga-mahesī Suruci\*-mahārañño Mithilāyaṁ IV 316\*, 11. 19. 28. 317, 16\*. 318\*, 5. 8. 9. 319, 14\*. 325, 13.

Sumbha-ratṭha I 393, 17.

Suyāma, (devaputto) N 48, 16. 53, 17. 81, 10. — IV 266, 3.

Suyāma, brāhmaṇo N 56, 4.

Sura, vanacarako V 12, 1\*. 13, 2\*.

Surakkhita, aggasāvako Phussa-Buddhassa N 41, 4.

Suratṭha-janapada III 463, 11\*. — V 133, 20\*.

Surāmmukha, assataro VI 135, 28\*.

Surāpāna-jātaka (81) I 360—363.

Surāmā, aggasāvikā Siddhattha-Buddhassa N 40, 10.

- Surāmā, aggasāvika Sumedha-Buddhassa N 38,0.  
 Suriya-kumāra, putto Bārāṇasi-raṇṇo, bhātā Candakumārassa  
 (Bo.) VI 134,6° (9). 137°, 8. 29. 144°, 24–28. 145°, 2–8 (10).  
 147,25°. 148°, 11. 20 (22). 149°, 3. 9. 154°, 2–15. 157,22.  
 Suriya-kumāra, putto Brahmaddattassa Bārāṇasi-raṇṇo (ve-  
 mātikhātā Bodhisattassa) I 127,24°. 128°, 7. 11. 18. 21.  
 133,11°. 18.  
 Suriya, devaputto IV 63°, 6. 14. 18. 65,6°. 68°, 28. 28. 69,24. —  
 V 383,12°. 386,9°. 388,14°. 389,10°. 390,20°. 412,10.  
 427 (25). — VI 89°, 8. 11. 90,10. 201,25°. 247,4. 263,12°.  
 278,17°. 279 (5). 443,7. 459,12°.  
 Suriyadeva, Devagabbhāya catuttho putto IV 81,6.  
 Suriyapassa-pabbata, Himavante V 38,9°.  
 Suruci-jātaka (489) IV 314—325. — II 333,28.  
 Suruci, brāhmaṇo (— Bodhisatto) N 32,2. 14.  
 Suruci<sup>1)</sup>, rājā Mithilāyaṃ IV 315,28°.  
 Suruci<sup>2)</sup>, rājā Mithilāyaṃ, putto Surucino<sup>1)</sup> II 333,22°. —  
 IV 315,29°. 316°, 1. 9.  
 Suruci<sup>3)</sup>, rājā Mithilāyaṃ, putto Surucino<sup>2)</sup>, pitā Mahāpanā-  
 dassa II 333,23°. — IV 316°, 9. 11. 27. 317,5°. 319°, 25. 28.  
 320 (24. 26). 324,2°. — Ruci IV 319,24°. 320 (24).  
 Surundhana, nagaraṃ Kāsiraṭṭhe IV 104,15. 18°. 113,3° (9).  
 119,27°. (— Bārāṇasī).  
 Sulasā, nagarasobhanī Bārāṇasiyaṃ III 435,30°. 436°, 7. 15. 16.  
 437°, 19. 28. 438°, 12. 16 (23. 25). 28.  
 Sulasā-jātaka (419) III 435—439.  
 Suvakhaṇḍa VI 425,26 (cod. B<sup>d</sup>).  
 Suvanna-pabbata, Himavante N 50,19. 55,28. — II 92,27. —  
 V 35,24°. (cfr. Suvannapassa-).  
 Suvannakakkatāka-jātaka (389) III 293—298.  
 Suvannagiritāla, pabbato VI 514,1°.  
 Suvannaguhā, Cittakūṭapabbate Himavanta-padese III 208,13°. —  
 V 337,28°. 469 (26). — VI 56,12°.



Suvanna-passa-pabbata, Himavante V 38,10\*. 42,23\*. 47,19\*.  
24. 48 (15. 16). (cfr. Suvanna-pabbata).

Suvannaabhūmi, (janapado) III 188,14\*. — IV 15,27\*. — VI  
34\*, 8. 10. 11. 44 (5).

Suvanna-miga-jātaka (359) III 182—187.

Suvanna-vīthi, Tāvatisabbhavane) V 386,1\*.

Suvanna-sāma, nesādo paṇḍito, putto Dukkālakassa ca Pāriyā  
ca (— Bodhisatto) VI 74,2\*. 76,20\*. 79,26\*. 83,30\*. 84,25\*.  
95,10. (cfr. Sāma.)

Suvanna-haṁsa-jātaka (136) I 474—477.

suvanna-haṁso, rājā sakuṇānaṃ paṭhamakappe (— Bodhi-  
satto) I 207,2\*. — II 353,24\*.

Susīma, putto purohitassa Bārāṇasi-raṇṇo, rājā Bārāṇasiyaṃ  
(— Bodhisatto) III 391,21\*. 393\*, 14. 21. 397,3.

Susīma, mahiddhika-tāpaso (— Bodhisatto) N 39,11.

Susīma, rājā Bārāṇasiyaṃ II 46,13\*. 48\*, 14. 23 (25). 49,7\*.  
50,8.

Susīma-jātaka a) (163) II 45—50. — b) (411) III 391—397.

Sussondī-jātaka (360) III 187—190. (cfr. Jāt. 327.)

Sussondī (v. l. Sussoṇī) aggemaheṣi Tambaraṇṇo Bārāṇasiyaṃ  
III 187\*, 18. 24. 188\*, 3. 27. 189,15\*.

Suhanu, kūṭa-asso Bārāṇasi-raṇṇo II 31\*, 11. 17. 24. 25. 32 (3.  
4. 6. 7. 9).

Suhanu-jātaka (158) II 30—32.

Suhemā, pākama-sarājadhī V 366,12 (17).

Sūkara-jātaka (153) II 9—12.

Sūci-jātaka (387) III 281—286.

Sūradaddara, nāgarājā Daddarapabbatapāde Himavantapa-  
dese III 16,6\*.

Sūra Vāmagotta, putto Bārāṇasi-raṇṇo, vemātikabhātā  
Candakumārassa (Bo.) VI 134,6\* (10). 157,21.

Sūrasena, (— Dhanañjaya-korabho) VI 280,23\*. 281 (2).

Seggu, dhītā ekassa paṇṇika-upāsakassa II 180,4\* (8).

Seggu-jātaka (217) II 179—180.

seṭṭhi, Anāthapindikassa saḥāyo III 196,3.

senibhaṇḍanaṃ II 12,8. 52,21. (cfr. II 359,3.)

Setakappika, nigamo dakkhiṇāya disāya N 49,11.

Setaketu, māṇavo, udiccabrāhmaṇa-putto I 401 (17). — III

232,24\*. 233\*, 17. 22. 234\*, 1. 5. 235,16\*. 236\*, 1. 25. 237,19\*. 23.

Setaketu-jātaka (377) III 232—237.

Sedaka, see: Desaka.

Senaka, paṇḍito, dhammānusāsako Vedeharaṇṇo VI 330\*, 4.

18. 334\*, 11. 12. 335 (4). 339 (8. 9. 28). 342 (7. 8. 11. 14. 19).

343,15\*. 344,31\*. 345\*, 8. 22. 23. 348\*, 24. 27. 349,9\*. 351\*, 14.

18. 20. 22. 352\*, 15. 24. 353\*, 13. 14. 23. 24. 356\*, 7. 11. 14.

357\*, 14. 15. 358\* (2). 4. 17. 359,6\*. 360\*, 5. 19. 26. 361\*, 8. 17.

362\*, 2. 11. 28. 29. 368\*, 14. 23. 369\*, 4. 8. 28. 370\*, 6. 24. 30.

372, 6. 27. 28. 378\*, 23. 29. 379,20\*. 380,4\*. 381\*, 11. 12. 29.

382\*, 1. 4. 10. 12. 22. 386\*, 26. 28. 29. 387 (7. 8). 9\*. 415\*, 6. 7.

417 (22). 435,3\*. 436,20\*. 438 (7. 8). 31. 33. 440\*, 10. 25. 29.

32. 441,3\*. 442\*, 2. 8. 443,31\*. 444\*, 15. 18. 22. 445,2. 447\*, 19.

15 (20). 21. 463\*, 15. 26. 29. 465\*, 1. 4. 478,18\*.

Senaka-kumāra, paṇḍito, brāhmaṇaputto, amacco Janakassa

Bārāṇasi-raṇṇo (= Bodhisatto) N 46,8. — III 341,24\*.

343,25\*. 344,16\*. 345,6\*. 348,27\* (28). 351,6\*. 19.

Senaka-kumāra, paṇḍito, brāhmaṇaputto, amacco Maddava-

raṇṇo Bārāṇasiyaṃ (= Bodhisatto) III 337\*, 2. 5. 340\*, 6. 10.

13. 341,9\*. 17.

Senaka, rājā Bārāṇasiyaṃ III 275\*, 10. 11. 276,6\*. 278,20.

279 (1). 7\* (12).

Senaka, vānaro, bhāgiṇeyyo Bodhisattassa II 78\*, 18. 19. 20. 79,5.

Senaka-vagga III 275—316.

Senāni, kuṭimbiko, pitā Sujātāya N 68,6. — Senāni-nigamo N 68,6.

senibhaṇḍanaṃ, see: senibhaṇḍanaṃ.

Seyya, rājā Bārāṇasiyaṃ V 354,9 (read: Saṃyama).

Seyya-jātaka (282) II 400—403. — III 13,11 (Seyyama-jāt.).

Seyya, Seyha-, see: Sayha.

Seriva, kacchapuṭa-vāṇijo Seriva-raṭṭhe (— Bodhisatto) I 111,5\*.

— Serivavāṇijo (v. l. Seri-vāṇijo) I 111,2.

Seriva-raṭṭha I 111,5\*.

Serivat, lola-kacchapuṭa-vāṇijo (— Devadatto) I 111,6\*.  
113,16 (23, 24).

Serivāṇija-jātaka (3) I 110—114.

Seruma-dīpa, — Nāgadīpo III 187,20\*. 189,23\* (25). (v. l. Sorūma-).

Sela, rājā VI 99,9\*.

Selā, kumārī, kaṇṭṭhabhaginī Candakumārassa VI 143 (6). 8.  
157,21.

Sona, aggasāvako Vessabhū-Buddhassa N 42,12.

Sona, kūṭa-assa Bārāṇasi-raṇṇo II 31\*, 24, 25. 32 (3, 4, 6—8).  
— Mahāsoṇo II 31\*, 1, 6, 18.

Sona, thero Kuraraghare VI 15 (12) (Kuraraghariya-Sonattothero).

Sonadīnna, devaputto VI 118,4. 119,1\*. — Sopadīnno, gahapati aññatarasmiṃ Kāsiraṭṭha-nigame Kassapadasabalassa kāle VI 118,17 (28, 29).

Sonanda-jātaka, see: Sona-Nanda-jātaka.

Soṇarukkha, bodhī Paduma-Buddhassa N 36,27.

Soṇā, aggasāvikā Sumana-Buddhassa N 34,27.

Sonuttara, see: Sonuttara.

Sotumbarā nadī VI 507,8 (21).

Sotthiya, upatthāko Koṇāgamana-Buddhassa N 43,9.

Sotthiya, tipahārako N 70,20.

Sotthiya, seṭṭhi Vessabhūssa Bhagavato kāle N 94,14.

Sotthivati-nagara, Cetiya-raṭṭhe (v. l. B Sāvattthiya-nagara) III  
454,19\*.

Sotthisena, rājā Bārāṇasiyaṃ, putto Brahmādattassa V 88\*, 16.  
20. 89,7\*. 90,5\*. 93 (8). 24\*. 94,19\*. 95\*, 9. 12. 18. 97,18.  
98,19.

Sona-kumāra, paṇḍito, brāhmaṇaputto Bārāṇasiyaṃ (— Bodhi-



satto) V 312\*, 24. 29. 313, 25\*. 318, 19\* (23. 25. 29). 319 (9). 30\*.

320, 21\*. 321, 2\*. 324 (18). 325 (15. 30). 328\*, 12. 17. 332, 10\*. 24.

Sonaka, purohitaputto Rājagahe V 247, 10\* (Sonakumāro). 247, 19\*.

248\*, 8. 21. 30. 249\*, 4. 8. 250\*, 19. 20 (21). 27. 28. 251, 5. 9. 12.

14. 251, 31. 252, 13\*. 254, 30\*. 257, 22. — Sonaka-pacceka-

buddho V 249, 15\*. 251 (23). 254, 23\*.

Sonaka-jātaka (529) V 247—261.

Sona-Nanda-jātaka (532) V 312—332. — IV 119, 28\* (Sona-nanda-jātaka).

Sonuttara, nesādo V 36, 23. 42, 16\*. 43, 21\*. 45, 20\*. 46\*, 4. 11.

50 (19). 54, 17\*. 55 (2). 56 (19. 25). (v. l. Soṇuttara.)

Sobhavatī, nagaraṃ Koṇāgamana-Buddhassa N 43, 7.

Sobhita, upatṭhāko Piyadassi-Buddhassa N 34, 4.

Sobhita, nagaraṃ Atthadassi-Buddhassa N 39, 14.

Sobhita, Buddho N 30, 18. 35, 14. 24. 36, 9. 44, 5.

Soma, (deva-)rājā V 28, 25. — VI 201, 25\*. 568, 9. 571, 13.

Soma-kumāra, see: Sutasoma.

Somadatta, kaniṭṭhabhātā Sutasomassa V 185\*, 12. 18. 192, 7.

Somadatta, putto Bārāṇasidvāragāmavāsi-brāhmaṇassa VI

170\*, 3. 7. 172, 29\*. 173\*, 4. 8. 176\*, 18. 20. 26. 28. 179, 18\*.

182\*, 13. 17. 23 (27). 183\*, 1 (13). 15. 26. 28. 219, 15.

Somadatta, brāhmaṇaputto (— Bodhisatto) II 166\*, 2. 7. 13.

167\*, 6\*. 11.

Somadatta, hatthicchāpo III 389\*, 3. 12.

Somadatta-jātaka a) (211) II 164—167. — b) (410) III

388—391.

Somanassa, Videharājā VI 47, 5\*. 51 (27).

Somanassa-kumāra, putto Reṇu-rañño Uttarapañcālanagare

(— Bodhisatto) N 45, 28. — IV 445, 27\*. 447, 6\*. 452, 16\*.

453 (20). 454, 3.

Somanassa-jātaka (505) IV 444—454.

Somayāga, isi VI 99, 27\*.

Sorūma, see: Seruma.

Soḷasaṇipāta, I 142,20 (read: Dvādasa-nipāte). — (cfr. Tiṃsa-nipāta).

Sovīra-jātaka (v. l. B Sivira-jāt.), (— Āditta-jāt. (424)) IV 401,12. (— Sucira-jāt. IV 360,24?)

Sovīra-raṭṭha (v. l. B Sivi-raṭṭha) III 470,6\*.

## H.

Haṃsa-jātaka (502) IV 423—430.

haṃsaghātaka-bhikkhu II 365,25.

haṃsapaharaṇako bhikkhu I 418,3.

Haṃsavatī, nagaraṃ Padomuttara-Buddhassa N 37,20.

Haṃsivagga I 424—440.

Hatthipāla, putto purohitassa Esukāriraṇṇo Bārāṇasīyaṃ (— Bodhisatto) N 45,28. — IV 476\*,2. 13. 20. 477\*,9. 16. 27. 479\*,12. 20. 26. 481,1\*. 482,7\*. 483,18\*. 484,5\*. 485,4\*. 486\*,19. 23. 488\* (9). 25. 27. 489\*,2. 10. 490\*,5. 6. 17. 491,5. — Hatthipālasamāgamo IV 490,25. — VI 30,8.

Hatthipāla-jātaka (509) IV 473—491. — I 315,5\*. — V 191,10\*. 192,2\*.

Hatthipura, nagaraṃ Upacarassa raṇṇo paṭhamena puttena māpitaṃ III 460,19\*.

Hatthimatta, muṇḍapabbatako I 303,21.

Harītaca-jātaka, see: Hārīta-jātaka.

Haritamāta-jātaka (v. l. B Haritamaṇḍuka-) (239) II 237—239.

Harittaca-kumara, brāhmaṇa-putto (— Bodhisatto) II 497,9\*. (cfr. Hārīta-tāpaso).

halāhalāni tūpi N 47,22.

Haliddirāga-jātaka (435) III 524—526. (v. l. Haliddhī(ra)-jāt.).

Hārīta, brāhmaṇaputto, tāpaso (— Bodhisatto) III 498\*,17. 26 (25). 499,20\*. 500\*,4. 8. 501,14. 18. — V 455, (3). — Harittaca-kumāro III 497,9\*.

Hārīta-jātaka (431) III 496—501. (v. l. B Haritaca-jāt.) — III 534 (27). — V 117 (26).

Hīṅgula-pabbata, Himavantapadese V 415,23.

Himavat, (— Himavanto). Himavā: VI 204,13\*. 212,19\*. 579,23. 580 (8). (cfr. V 63,13.) Himavato: IV 287\*,3. 5. 7. 8. 9. 11. — V 392,18\*. 419,18\*. — VI 56,12\*. Himavati: II 396,16\*. — III 377,15\*. — V 37,1\*. 316,21\*. 423,33\*. 432 (15).

Himavanta I 6,11. 23. 24. 7 (4). 27,17. 50,12. 55,24. 26. 128,9\*. 140\*,21. 24. 28. 141\*,3. 7. 142,7\*. 207,5\*. 233,27\*. 245,6\*. 304,1\*. 306\*,4 (16). 18. 314\*,17. 26. 315,10\*. 319,23\*. 320\*,1. 6. 325,19\*. 328,31\*. 333,17\*. 361,30\*. 362,11\*. 371,20\*. 373\*,12. 13. 406,11\*. 415\*,12. 17. 429,9\*. 431,26\*. 440,22\*. 450,8\*. 505,29\*. — II 44,19\*. 45,5\*. 68,14\*. 72\*,12. 18. 73,19\*. 86,19\*. 129,10\*. 139,18. 140,10\*. 158,10\*. 162,18\*. 171\*,4. 13. 172,11\*. 176\*,6. 24. 200,7\*. 230,1\*. 258,2\*. 262,20\*. 269,8\*. 272\*,12. 19. 273,18\*. 276\*,21. 25. 341,21\*. 397,7\*. 402,36\*. 430,21\*. 437,9\*. — III 31,16\*. 37\*,6. 8. 10. 11. 39,20\*. 42,24\*. 45,12. 79\*,5. 12. 81,20\*. 94\*,19. 21. 97,5\*. 119,22\*. 121,9\*. 134,25. 136,20\*. 143\*,4. 13. 15. 16. 23. 25. 146,3\*. 147,24\*. 183,17\*. 195,24\*. 213,21\*. 229,2\*. 246,2\*. 250,19\*. 303,2\*. 362 (22). 366,8\*. 369,18\*. 388,29\*. 393,16\*. 401,18\*. 428,24. 434,19\*. 450,18\*. 452,6\*. 467,11. 479,22\*. 491,4\*. 497,14\*. 501,11\*. 515,6\*. 520,14. 18\*. 527,10\*. — IV 27,18\*. 74\*,9. 13. 22. 78,23\*. 95,2\*. 123,10\*. 125,6\*. 175,20\*. 194\*,10. 13. 220,17\*. 252,4\*. 253\*,6 (21. 22). 277,10\*. 283,17\*. 286,11\*. 306,1\*. 333\*,20. 21. 335\*,18. 22. 377,17. 379,15\*. 386,22\*. 392,27\*. 400,30\*. 413\*,15. 18. 423,12\*. 437,10\*. 442,33\*. 444\*,12. 21. 445,8\*. 449,11\*. 453,25\*. 488,29\*. 489,1\*. 493,18\*. 499,15\*. — V 12,2\*. 13,9\*. 68,9\*. 72 (15). 93,3 (25). 94,20\*. 144 (25). 152,19\*. 157 (9). 176,2\*. 195,14\*. 199,22\*. 200 (7,8). 228,2\*. 246,6\*. 261 (7). 263,20\*. 264,7\*. 313,2\*. 320,12\*. 355,27\*. 389,21\*. 395\*,19. 22. 396 (8). 414,16. 415,12. 21. 27. 20. 416,1. 5. 419 (21). 427 (14). 456,2\*. 465 (9. 22). — VI



46,20°. 68,7°. 72°, 24. 25. 29. 75,31°. 76°, 13. 15. 79,1°. 100 (24).  
177,16°. 183,22°. 190°, 17. 23. 24. 200 (9). 203 (22. 23). 204,10°  
(18). 256,5°. 265,1°. 278,19°. 326,21°. 401,5°. 422 (9). 432,21°.  
519,30°. 562 (3). — ante-Himavanto III 467,11. — sakala-  
Himavanto V 423,32°. — VI 197,15°. 547 (26). (cfr. Yāmuna,  
Uttara-Himavanta.)

Himavantābbhimukho IV 401,2°. 453,23°. 488,27°. — V 190,28°.

Himavantāraññaṃ V 318 (20). 325 (10).

Himavantokāso V 235,3°.

Himavanta-guhā III 112,27°.

Himavanta-cārikā II 92,18. — V 415,18.

Himavanta-padeso I 280,26°. 303,32°. 315,1°. 319,22°. 320,2°. 325,19°. 328,4. 16°. 343,12°. 361,21°. 431,23°. 491,17°. — II 6,8°. 10,13°. 36,1°. 41,11°. 53,3°. 55,10°. 57,17°. 61,20°. 65,19°. 66,28°. 76,21°. 85,20°. 101,23°. 108,16°. 131,15°. 145,10°. 149,2°. 156,5°. 158,24°. 162,18°. 171,3°. 176,2°. 184,17°. 197,13°. 199°, 18. 20. 229,27°. 232,3°. 234,2°. 292°, 9. 10. 352,10°. 359,9°. 385,19°. 394,10°. 411,12°. 417,27°. 447°, 19. 20. — III 16,5°. 25,29°. 37,3°. 64,12°. 73,11°. 110°, 10. 16. 133,6°. 170,12°. 174,14°. 208,19°. 240,1°. 247,1°. 248,23. 249°, 2. 24. 301,3°. 352,9°. 355°, 4. 9. 370,7°. 371,4°. 403,28°. 432,17°. 470,14°. 537,7. — IV 8,6°. 23,2°. 28,12°. 74,5°. 90,8°. 194,18°. 206 (16). 207,27°. 283,13°. 393,7°. 413,11°. — V 2,10°. 51 (20). 152,22°. 164,25°. 191,2°. 193°, 10. 15. 194,9°. 227,29°. 313,14°. 412 (4). 415,17. 22. 424,7°. — VI 77,2°. 177,23°. 264 (26). 302 (29). 390,6°. 496,9°. 561 (11). 568,5.

Himavanta-pabbato II 92,28. — V 216 (14). — VI 272,4 (14) (Himavaṃ pabbataṃ). — Himavantapabbatapādo II 128 (8)

Himavanta-passaṃ I 218,18°. — III 510,9. 532,22°. — V 396,5° (Himavanta-pasmani). 423,30°.

Himavanta-pādo I 8,18.

Himavanta-matthako II 103,17°. — VI 177,21°.

Himavanta-vāsiko II 273,18°. — Himavanta-vāsī IV 370,14°.

Himavanta-vāsini VI 498,10°. — Himavanta-vāsini-devatāyo VI 556,3°.

Himavanta-vaṇṇanā, Vessantara-jātaka VI 498,11°.

Hirañṇavatī, (nagaraṃ — Bhogavati) VI 269,4°. 270 (10. 11).

Hiri-jātaka (363) III 196—197.

Hirī (Hiri), Hiri-devī, Hiri-devatā, dhītā Sakkassa V 392,21°.

393,12. 398,19\* (23). 403,29\*. 404,15\* (20). 405,14. 406,34\*.

407,5\* (26). 403,17 (19). 409,14. 410,5 (11). 23. 411\*,7 (9). 26.

412 (4). 0.

Hemavataka, (adj.) I 506\*,10. 14. — IV 437,29°. 477,10°.

Hemavatā, nadi IV 438,20 (25). cfr. 437,29°.





II

ALPHABETICAL LIST

OF

ALL THE INTRODUCTORY GATHAS TO THE JĀTAKAS.



Akakkasoṃ (387).  
 Akataññussa posassa (72).  
 Akaramhase te kiccaṃ (308).  
 Akāsi yoggaṃ (211).  
 Akittim disvāna sammataṃ  
 (480).  
 Akilāsuno vaṇṇupathe (2).  
 Akkhī bhinnā paṭo naṭṭho (139).  
 Agārā paccupetassa (372).  
 Agghanti macchā (288).  
 Aṅgārajātā (421).  
 Acetanaṃ brāhmaṇa (307).  
 Accoggaṭā aṭṭibalaṭā (117).  
 Accheraṃ vata lokasmiṃ (541).  
 Ajjāpi me taṃ manasi (252).  
 Aññamaññehi tūtthehi (25).  
 Aññe socanti rodanti (355).  
 Añño uparimo vaṇṇo (212).  
 Aṭṭhakhuraṃ Kharūdiye (15).  
 Atikaram akarācariya (116).  
 Atikkamāva ramaṇakaṃ (82).  
 Attānaṃ saṃkamaṃ katvā  
 (407).  
 Atthi me puriso deva (225).  
 Ath' abravī (523).  
 Adamha te vāri bahūtarūpaṃ  
 (174).  
 Adassanena morassa (339).

Adāsi dānāni (340).  
 Adeyyesu dadaṃ dānaṃ (302).  
 Addhā Pādañjali sabbe (247).  
 Addhā hi nūna migarājā (280).  
 Anikkasāvo kāsāvaṃ (221).  
 Aniecā vata saṃkhārā (95).  
 Anutṭiracāri bhaddan te (400).  
 Anuttare kāmagaṇe samiddhe  
 (303).  
 Anupāyena yo atthaṃ (48).  
 Apacantāpi (450).  
 Apaṇṇakaṃ thānaṃ eke (1).  
 Apāyimha anaccimha (81).  
 Api ataramānānaṃ (8).  
 Api Kassapa mandiyā (312).  
 Api vū hanukā santā (146).  
 Api passena semāno (23).  
 Api Ruhaka-ecchināpi (191).  
 Api Vīraṇa passesi (204).  
 Api hantvā hatō brūti (332).  
 Appakeṇa pi medhāvī pābha-  
 tena (4).  
 Appamādo (amatapadaṃ) (520).  
 Appossukko dāni tuvaṃ ka-  
 poṭa (490).  
 Abaddhā tattha bajjhanti (120).  
 Abbhantaraṃ nāma duma (281).  
 Abbhuto vata lokasmiṃ (494).



Abhijjamāne vārisimh (263).  
 Abhittanaya Pajjuṇa (75).  
 Abhuttvā bhikkhasi bhikkhu  
 (167).  
 Amātāpitarisaṃvaddho (119).  
 Amittahatthathagatā (368).  
 Amb' āham addaṃ vanamanta-  
 rasmiṃ (408).  
 Ambho ko nāṃ' ayaṃ rukkho  
 (210).  
 Ayaṃ Assakarājena (207).  
 Ayaṃ isi upasamasamnyame  
 rato (250).  
 Ayaṃ eva sā aham pi so  
 anañño (193).  
 Arañña gāmaṃ āgama (348).  
 Ariyāvakaṃso si (524).  
 Alam etehi ambeli (208).  
 Alamkatā kuṇḍalino suvatthā  
 (522).  
 Alamkato maṭṭakunḍali (449).  
 Alinacittam nissāya (156).  
 Avadhī vata attānaṃ (215).  
 Avasiṃha tavāgāre (343).  
 Asakkhiṃ vata attānaṃ (342).  
 Asaṃkiyo 'mhi gāmaṃhi (76).  
 Asantaṃ yo paggaṇhāti (150).  
 Asabbatthagāmi-vācaṃ (123).  
 Asamekkhitakammantaṃ (152).  
 Asampadānen' itaritarassa (131).  
 Asātaṃ sātaraṇṇa (100).  
 Assa Inda-samo rāja (433).  
 Assaṃ gavaṃ rajataṃ jāta-  
 rūpaṃ (488).  
 Aham eva dubbhāsitaṃ bhāsim  
 bālo (481).  
 Aham eva dūsiyā bhūnahatā  
 (358).

Ahaṇ ce Dalhadhammāya (409).  
 Ahaṃ dasasataṃvyāmaṃ (412).  
 Ahāsi me ambaphalāni pubba  
 (474).

Āgamissati me pāpaṃ (416).  
 Ādittasmiṃ (424).  
 Āmantayāmi nigamaṃ (525).  
 Āyatim dosam nāṇāya (85).  
 Āraññaṃakassa isino (271).  
 Ārogyam icche paṇamaṃ ca  
 lābham (84).  
 Āsā lokitthiyo nāma (61).  
 Āsāvati nāma latā (380).  
 Āsimseth' eva puriso (51). (483).  
 Āsivisaṃmamaṃ santaṃ (239).  
 Ābu rājā Videhānaṃ (541).

Imgha ekapadaṃ tāta (238).  
 Iṅgha vaddhamayaṃ pāsaṃ  
 (206).  
 Itthi siyā rūpavati (192). cfr.  
 VI 348.  
 Idaṃ tad ācariyavaco (222).  
 Idaṃ te raṭṭhaṃ (531).  
 Idaṃ pure ninaṃ āhu (418).  
 Idaṃ suvaṇṇakāyūraṃ (419).  
 Idāni kho 'mhi (375).  
 Idh' ūragānath pavaro pavittṭho  
 (154).  
 Idh' eva haṃsa nipata (476).  
 Idha ce hi naṃ virādhesi (3).  
 Imāni maṃ (304).  
 Isinam autaraṃ katvā (213).

Ukkatthe sūram icchanti (92).  
 Ukkā milācā bandhanti dīpe  
 (486).  
 Ucce viṭabhiṃ āruya (187).  
 Ucce sakuṇa omāna (297).  
 Ucchāṅge deva me putto (67).  
 Utthehi Kaṇha (454).  
 Utthehi cora (311).  
 Uḍḍayhate janapado cāpi (526).  
 Uttamaṅgaruhā mayhaṃ (9).  
 Udumbarā c' ime pakkā (298).  
 Udet' ayaṃ cakkhumā (159).  
 Upaṇīyatidam maññe (485).  
 Upasāḷhakanāmānaṃ (166).  
 Ubhayaṃ me na khamati (199).  
 Ubho khañjā (78).  
 Ummujjanti nimujjanti (463).  
 Urago va tacam jīṇaṃ (354).  
 Usabhass' eva te khandho (295).

Ekacintito va ayam attho (232).  
 Ekapaṇṇo ayaṃ rukkho (149).  
 Ekaputtako bhavissasi (249).  
 Ekā icchā pure āsi (66).  
 Ekā nisinnā (458).  
 Eko araṇṇe (356).  
 Etaṃ hi te dorājānaṃ (142).  
 Ete yūthā patiyanti (501).  
 Ete haṃsā pakkamanti (502).  
 (534).  
 Etha Lakkhaṇa Sītā ca (461).  
 Evam akkhāyati (536).  
 Evam eva nūna rājānaṃ (160).  
 Evaṃ ce sattā jāneyyūṃ (18).  
 Evambhūtaṃ te rājā (371).

Odātavatthā (417).

Kaṇho kaṇho ca (469).  
 Kaṇho vatāyaṃ puriso (440).  
 Kamatthaṃ abhisandhāya (278).  
 Kare sarikkho (121).  
 Kalyāṇadhammo (171).  
 Kalyāṇarūpo vatāyaṃ (324).  
 Kalyāṇim eva muñceyya (88).  
 Kasanti vapanti te janā (466).  
 Kasmā tuvaṃ (537).  
 Kassa gāmvaram dammi (482).  
 Kassa sutvā sataṃ dammi (529).  
 Kāyaṃ balākā rucirā (275).  
 Kāyaṃ balākā sikhinī (274).  
 Kā tvaṃ suddhehi vatthehi  
 (465).  
 Kā nu kāḷena vaṇṇena (382).  
 Kā nu vijju-rivābhāsi (506).  
 Kā vedhamānā (519).  
 Kākolā kākasamghā ca (379).  
 Kāni kammāni kubbāni (473).  
 Kāmaṃ kāmayamānassa (467).  
 Kāmaṃ patāmi nirayaṃ (40).  
 Kāmaṃ yaḥim icchasi tena  
 gaccha (234).  
 Kāyena yo nāvahare (326).  
 Kālamigā setadantā tava ime  
 (163).  
 Kālāni kesāni pure abhesuṃ  
 (411).  
 Kāle nikkhamanā sādhu (226).  
 Kāle vā yadi vā juṇhe (17).  
 Kālo ghasati bhūtāni (245).  
 Kāsāyavatthe (434).

Kim agghati taṇḍulanālikā (5).  
 Kim aṇḍakā (306).  
 Kim te jaṭāhi dummedha (138).  
 Kim te vataṃ (447).  
 Kim nu daṇḍaṃ kim ajinaṃ (528).  
 Kim nu santaramāno va (352).  
 Kim nu socasi (514).  
 Kim su naro (453).  
 Kimchando kimadhippāyo (511).  
 Kuṭṭhārihattho puriso (475).  
 Kuto nu āgacchatha (436).  
 Kuto nu āgacchasi rumma-  
 vāsi (497).  
 Kūlavakā (31).  
 Kusalūpadese dhitiyā dalhāya (132).  
 Kubiṃ gatā kattha gatā (373).  
 Ko 'yaṃ bindussaro (294).  
 Ko 'yaṃ majjhe samuddasmiṃ (539).  
 Ko 'dha jāgarataṃ sutto (414).  
 Ko taṃ hiṃsati heṭṭheti (505).  
 Ko n' āyaṃ (296).  
 Ko nu oddhitabhatto vā (273).  
 Ko nu kho bhagavā hetu (237).  
 Ko nu maṃ usunā vijjhi (540).  
 Ko nu saddena mahatā (172).  
 Ko nu santamhi pajjote (364).  
 , cfr. VI 372.  
 Ko pātur āsī (512).  
 Kodhanā akataññū ca (63).  
 Ky' āhaṃ devānaṃ akaraṃ (369).

Khamaniyaṃ yāpaniyaṃ (426).  
 Kharājinaṃ jaṭilā paṃkadantā (487).

Khuddānaṃ lahucittānaṃ (464).  
 Khemaṃ yaṃhiṃ (133).

Gaṇḍā kumudinī (425).  
 Gajaggameghehi (229).  
 Gavaṇ ce taramānaṃ (334).

Catudvāraṃ idaṃ nagaraṃ (439).

Catuppado ahaṃ samma (153).  
 Catubbhi aṭṭh' ajjhagamā (104).  
 Candābhaṃ (135).  
 Cirassaṃ vata passāma (395).  
 Cirassaṃ vata me (513).

Janittaṃ me bhavittaṃ me (178).

Jarudapānaṃ khapamānā (256).  
 Jānanto no mahārāja (462).  
 Jīno rathassamaṇikuṇḍalā ca (351).

Jiva vassasataṃ Gagga (155).  
 Jivakaṇ ca mataṃ disvā (97).

Nātaṃ etaṃ kuruṇḍassa (21).

Tath' eva kassa kalyāṇaṃ (126).

Tath' eva puṇṇapātiyo (53).  
 Tadēva me tvaṃ (333).  
 Taṇ ca appaṇ ca (179).  
 Tayo giriṃ (228).



Tava saddhañ ca sīlañ ca (276).  
 Tassa nāgassa vippavāsena  
 (455).  
 Tāta māṇavako eso (173).  
 Tīṇaṃ tīṇaṃ ti lapasi (336).  
 Te kathaṃ nu karissanti (399).  
 Te desā tāni vatthūni (127).  
 Tvam eva dāṇim akara (235).

Daddabhāyati bhaddan te (322).  
 Dariyā sattavassāni (285).  
 Daḷhaṃ daḷhassa khipati (151).  
 Dasa khalu (468).  
 Dasappaṇakaṃ tikhiṇadhāraṃ  
 (401).  
 Dijo dijaṇaṃ pavaro si pak-  
 khi (486).  
 Diṭṭhā mayā vane rukkhā (209).  
 Diyaddhakukku (396).  
 Disvā khurappe (265).  
 Disvā nisaṇaṃ rājānaṃ (530).  
 Disvā padam anuttippaṃ (20).  
 Dejjivitaṃ (314).  
 Duddadaṃ ḍadamāṇaṃ (180).  
 Dubbaṇṇarūpaṃ (391).  
 Duma yadā hoti (429).  
 Dummedhānaṃ (50).  
 Dūte te brahme pāhesiṃ (478).  
 Dūre apassan thero va (499).  
 Dūsito Giridantena (184).  
 Devatā nu si (532).  
 Dvayaṃ yācanako (323).  
 Dvāsattati (405).

Dhajaṃ aparimitaṃ (230).  
 Dhanuggaho Asadiso (181).

Dhanuhatthakalāpehi (177).  
 Dhame dhame (59). (60).  
 Dhammaṃ caratha nātayo (384).  
 Dhammo have hato hanti (422).  
 Dhi-r-atthu kaṇḍinaṃ sallaṃ  
 (13).  
 Dhi-r-atthu taṃ visaṃ van-  
 taṃ (69).

Nācintayanto puriso (118).  
 Nācanta nikatippaṇṇo (38).  
 N'atthi loke raho nāma (305).  
 Nādaṭṭhā parato dosaṃ (472).  
 Nānumatto (287).  
 Nāyaṃ gharānaṃ kusalo (257).  
 Nāyaṃ pure onamati (170) cfr.  
 VI 346.  
 Nāyam rukkho durāruho (54).  
 Nāyaṃ sikkhā puññahetu (129).  
 Nālaṃ kabalaṃ padātave (27).  
 Nāsmase katapāpamhi (448).  
 Nāhaṃ punaṃ na ca punaṃ  
 (148).  
 Na idaṃ dekkhaṃ aduṃ duk-  
 khaṃ (147).  
 Na-y-idaṃ niccaṃ bhavitab-  
 baṃ (353).  
 Na-y-idaṃ visamasīlena (158).  
 Na-y-imassa (259).  
 N'etaṃ sīhassa paditaṃ (189).  
 N'eva itthiṃ sāmāññaṃ (349).  
 N'eva kīṇāmi (var. lect. B)  
 (535).  
 Na kir'atthi (415).  
 Na kir'atthi rasehi pāpiyo (14).  
 Na kho me ruceati (437).

Na takkaḷā santi na ālupāni (446).  
 Na taṃ jitaṃ sādhu jitaṃ (70).  
 Na taṃ daḷhaṃ bandhanam  
   āhu dhīrā (201).  
 Na te kaṭṭhāni bhinnāni (477).  
 Na te piṭham (337).  
 Na tvaṃ Rādha vijānāsi (145).  
 Na maṃ umhayate disvā (197).  
 Na pāpajanasamsevī (141).  
 Na maṃ sītaṃ na maṃ uṇ-  
   haṃ (34).  
 Na m' āyaṃ aggi tapati (216).  
 Na me ruccaṃ (381).  
 Na vissase avissatthe (93).  
 Na ve anattakusalena (46). (47).  
 Na vāhaṃ etaṃ jānāmi (445).  
 Na santi devā pavasanti nūna  
   (194).  
 Na santhavaṃ kāpurisena ka-  
   yirā (161).  
 Na santhavasmā param atthi  
   pāpiyo (162).  
 Na hi vaṇṇena sampannā (269).  
 Nakkhattaṃ patimānentaṃ (49).  
 Naguttame (535). cfr. V 393,1.  
 Name namantassa (223).  
 Narānaṃ ārāmakarāsu (341).  
   cfr. V 435,22.  
 Navachandake (388).  
 Nānacchandā mahārāja (289).  
 Nigrodham eva seveyya (12).  
 Niccaṃ ubbiggahadaya (140).  
 Nivesanaṃ kassa nu 'daṃ Su-  
   nanda (527).  
 Paṃko ca kāmā (378).  
 Pañca paṇḍitā samāgatā (508)  
   cfr. VI 379.

Pañcālo sabbasenāya (546).  
 Paṇḍāy' upetaṃ siriya vihinam  
   (500) cfr. VI 356.  
 Paṇḍitaṃ bhuñjase bhattaṃ  
   (394).  
 Paṇḍu kisiyāsi dubbalā (545).  
 Paṇādo nāma so rājā (264).  
 Pabbatūpatthare ramme (195).  
 Parapāṇarodhā jīvanto (300).  
 Parisaṃkupatho nāma (427).  
 Parosataṃ ve pi samāgatānaṃ  
   (101).  
 Parosahassam pi samāgatānaṃ  
   (99).  
 Pavāsā āgato tāta (198).  
 Passa saddhāya sīlassa (190).  
 Pāni ce muduko c' assa (262).  
 Puṭṭhassame aṇṇatarena (293).  
 Puṇṇaṃ nadiṃ (214).  
 Putto ty-āhaṃ mahārāja (7).  
 Puthusaddo (428).  
 Purāpacorāna vaco nisamma  
   (26).  
 Pure tuvaṃ (299).  
 Pharusā vata te vācā (315).  
 Phusati varavaṇṇābhe (547).  
 Bahucinti Appacintī ca (114).  
 Bahunnaṃ vijjati (328).  
 Bahum p' etaṃ asabbhi Jāta-  
   veda (144).  
 Bahum p' etaṃ vane kaṭṭhaṃ  
   (105).

Bahum pi so vikattheyya (125).  
 Bahussutam (432).  
 Bahossuto (442).  
 Bārāṇassaṃ ahū rājā (516).  
 Bārāṇassaṃ mahārāja (292).  
 Bālo vatāyaṃ dumasākhago-  
 caro (176).  
 Bālo vatāyaṃ sunakho (242).  
 Brahā pavaddhakāyo so (335).  
 Brahmaloḷkā cavitvāna (507).

Bhaddako vat' ayaṃ pakkhi  
 (236).  
 Bhallāṭṭiyo nāma ahesirājā (504).  
 Bhutvā tīṇaparighāsaṃ (254).  
 Bhus' amhi kuddho (420).

Maññe sovaṇṇayo rāsi (39).  
 Matamatam eva rodatha (317).  
 Madhuvāṇṇaṃ madhurasāṃ  
 (366).  
 Maṇuññam eva bhāseyya (28).  
 Maṇussassēva te sīsaṃ (321).  
 Maṇussindaṃ jahitvāna (346).  
 Mam' annapānaṃ (253).  
 Mahesi Rucino bhariyā (489).  
 Māssu kujjhi bhūmipati (376).  
 Mā tāta kujjhi, na hi sādhu  
 kodho (377).  
 Mā paṇḍiceiyaṃ (538).  
 Mā Munikassa (30).  
 Mā Sālūkassa pihayi (286).  
 Mā so nandi: icchati maṃ (64).  
 Migaṇa tipallattham (16).

Migaluddo mahārājā (503).  
 Mittāmaccaparibbūhaṃ (460).  
 Mitto mittassa (459).  
 Mitto have sattapadena hoti  
 (83).

Yato yato garu dhuraṃ (29).  
 Yato viluttā ca hatā ca gāvo  
 (79).  
 Yatth' eko labhate babbu (137).  
 Yattha verī nivasati (404).  
 Yattha verī nivisati (103).  
 Yathanno puriso hoti (109).  
 Yathāpi kītā (231).  
 Yathōdake avile appasanne  
 (185).  
 Yathā kesā ca massu ca (261).  
 Yathā cāpo ninnamati (397).  
 Yathā nadī ca pantho (65).  
 Yathā māpavako panthe (279).  
 Yathā vācā va bhuñjassu (130).  
 Yad esamānā vicarimha (492).  
 Yadā yadā (24).  
 Yaṃ annapān' assa (329).  
 Yaṃ ussukā saṃgharanti (284).  
 Yam ekarattim paṭhamam (510).  
 Yaṃ etaṃ (392).  
 Yaṃ kiñci ratanaṃ atthi (543).  
 Yaṃ ca aññe na rakkhanti (10).  
 Yan taṃ vasantasamaye (318).  
 Yan te pavikatthitaṃ pure (80).  
 Yaṃ nissitā (36).  
 Yan nu gijjho yojanasataṃ  
 (164).  
 Yaṃ passati na taṃ icchati  
 (244).



Yam brāhmaṇo (62).  
 Yam laddhaṃ tena totṭhab-  
   baṃ (136).  
 Yasam laddhāna dummedho  
   (122).  
 Yasokaro puñṇakaro 'ham asmi  
   (457).  
 Yasmim mano nivisati (58).  
 Yass' atthā dūramāyanti (260).  
 Yass' ete caturo dhammā (57).  
   (224).  
 Yass' ete tayo dhammā (58).  
 Yassa maṅgalā samūhatā (87).  
 Yā-y-aññam anusāsati (115).  
 Yāvatā candimasuriyā (258).  
 Yāvaṃ so mattam aññāsi (255).  
 Ye 'me ahaṃ na jānāmi (403).  
 Ye kukkurā (22).  
 Ye na kāhanti ovādaṃ (196).  
 Ye vaddham apacāyanti (37).  
 Ye saññino (134).  
 Yenāsi kisiyā paṇḍu (266).  
 Yena mittena saṃsaggo (272).  
 Yena sattubilaṅgā ca (112).  
   cfr. VI 365.  
 Yenakāmaṃ paṇāmeti (157).  
 Yo atthakāmassa (41). (42).  
   (43).  
 Yo 'yam sāliya-chāppa (367).  
 Yo alīnena cittena (55).  
 Yo indriyānaṃ (423).  
 Yo kopaneyyo (441). cfr. VI  
   257.  
 Yo te imaṃ visālakkhiṃ (443).  
 Yo te puttake (438).  
 Yo te hatthe ca pāde (313).  
 Yo dukkhapuṭṭhāya bhaveyya  
   tāṇam (102).

Yo nīliyaṃ maṇḍayati (344).  
 Yo pahatṭhena cittena (56).  
 Yo pubbe katakalyāṇo (90).  
 Yo pubbe karaṇiyāni (71).  
 Yo maṃ pure paccudeti (410).  
 Yo ve kāle asampatte (331).  
 Yo ve dhammadhajaṃ katvā  
   (128).  
 Yo ve mettena cittena (169).  
 Yo ve sabbasametānaṃ (268).

Rajjaṃ ca paṭipann' asma  
   (515).

Rājā apucchi Vidhūraṃ (413).  
 Rājā avoca Vidhūraṃ (495).  
 Rājā Kālīṅgo cakkavattī (479).  
 Rājā te bhattaṃ (398).  
 Rājāsī luddakammo (542).  
 Rudam manuññaṃ (32).

Lasī ca te nipphalitā (143).  
 Lāpūni sīdanti (77).  
 Lītaṃ paramena tejasā (91).

Vappagandharasūpeto (186).  
 Vappavā abhirūpo si (451).  
 Vappārohena (361).  
 Vanaṃ yad' aggi dahati (345).  
 Vandāmi taṃ kuṇjara satṭhi-  
   hāyanaṃ (357).  
 Vamaṃ vamaṃ tvam (283).  
 Vassāni paññāsa (277).

Vācā va kira te āsi (89).  
 Vāṇijā samitiṃ katvā (493).  
 Vāti gandho tīmirāṇaṃ (360).  
 Vāti cāyaṃ tato gandho (327).  
 Vāyameth' eva puriso (52).  
 (124).  
 Vālodakaṃ apparasaṃ (183).  
 Vikippavācaṃ (518).  
 Vikkama re mahāmiga (359).  
 Viditaṃ thusaṃ (338).  
 Vibbhantacitto (402).  
 Virūpakkehi me mettaṃ (203).  
 Vivaratha imāsaṃ dvāraṃ  
 (301).  
 Vutto 'mhi (365).  
 Vessantarā taṃ pucchāmi  
 (521).

Sakūṇo Mayhako nāma (390).  
 Saṃkapparāgadhotena (251).  
 Saṃgāmāvacaro sūro (182).  
 Sace brāhmaṇa gacchasi (385).  
 Sace muñce (19).  
 Sace vo vuyhamānānaṃ (517).  
 cfr. VI 469.  
 Sace hi ty-āhaṃ dhanahetu  
 gahito (491).  
 Saccāṃ kira (452). cfr. VI 373.  
 Saccāṃ kir' evaṃ āhaṃsu  
 (73). (386).  
 Saṭṭhassa sāṭṭheyyaṃ idaṃ (218).  
 Satta me rohitā macchā (316).  
 Sattatantiṃ sumadhuraṃ (243).  
 Sattāhaṃ evāhaṃ (444).  
 Saddahāsi sigālassa (113).  
 Santi pakkhā (35).

Santi rukkhā (430).  
 Sandhiṃ katvā amittena (165).  
 Sabbakāmadadaṃ kumbhaṃ  
 (291).  
 Sabbam idaṃ carimavataṃ  
 (309).  
 Sabbam naraṇaṃ saphalaṃ su-  
 cippaṃ (498).  
 Sabbam bhaṇḍaṃ (374).  
 Sabbasaṃhārako n' atthi (110)  
 cfr. VI 336.  
 Sabbāyasaṃ (347).  
 Sabbesu kira bhūtesu (175).  
 Sabbehi kiṃsuko diṭṭho (248).  
 Sabbehi kira nātihi (270).  
 Sabbo jano (240).  
 Sabbo loko (217).  
 Samaṇaṃ taṃ maññaṃāno  
 (325).  
 Samatittikaṃ anavasesakaṃ  
 (96).  
 Sampannaṃ sālikedāraṃ (484).  
 Sammodamānā (33).  
 Sariradavyaṃ (200).  
 Sasamuddapariyāyaṃ (310).  
 Sādhū kho Paṇḍito nāma (98).  
 Sādhū kho sippakaṃ nāma  
 (107).  
 Sādhū sambahulā nāti (74).  
 Sikkheyya sikkhitabbāni (108).  
 Sigālo mānatthaddho va (241).  
 Siṅgi migo āyatacakkhunetto  
 (267). (389).  
 Silaṃ kir' eva kalyāṇaṃ (86).  
 (290). (330).  
 Silaṃ seyyo (362).  
 Sīhaṅgulī sīhanakho (188).  
 Sukhaṃ jīvitarūpo si (220).

Sukham vata mam jīvantam  
(106).

Sukhāgharā Vacchanakha (235).

Sukhumālarūpaṃ disvā (496).

Sucittapattacchedana (383).

Succajam vata na-ccaji (320).

Sopohi mayham vacanam ja-  
ninda (456).

Sutam m' etam mahābrahme  
(431).

Sutitikkham (435).

Sumukha (533).

Susukham vata jīvanti (393).

Susukham vata jīvāmi (319).

Sūro sūrena saṅgama (227).

Seno balasā patamāno (168).

Seyyamso seyyaso hoti (282).

Seyyo amitto (44). (45).

Sotatto sosīto (94).

Sobbanti macchā gaṇgeyyā  
(205).

Haṃsā koṇḍā mayūrā (202).

Haṃsi tuvaṃ evaṃ maññasi  
(111) cfr. VI 343.

Haṃso palāsam avaca (370).

Hanti hatthehi pādehi (350).

Hantvā jhatvā vadhitvā (246).

Hitvā gāmasahassāni (406).

Hiraṇṇam me suvaṇṇam me  
(219).

Hiriottappasampannā (6).

Hirin tarantaṃ (363).

Hoti sīlavataṃ attho (11).



III

INDEX OF GATHAS

OR PARTS OF GATHAS WHICH MORE THAN ONCE OCCUR  
IN THE JĀTAKAS AND THE COMMENTARY.



Akataññussa posassa 1,71. — 9,108.  
 Akāle vassatī tassa 2,84. — 8,48.  
 Akkocchi maṃ avadhi maṃ 5,108. 109. — 9,12. 13.  
 Akkodhano niccapasannacitto 6,116. — 13,151. (cfr. 8,33)  
 Akkhehi no t' āyaṃ mudhā nu laddho 22,1398. 1422.  
 Agārā paccupetassa anāgārassa 5,111. (cfr. 7,107.)  
 Agārino annadapānavatthadā I 401 (15). — 6,9.  
 Aggi yathā tiṇakaṭṭham dahanto 21,414. (cfr. 10,45.)  
 Aggim dvārato dema, gaṇhāmase vikattanāṃ 22,1533. 1539.  
 Aghaṃ taṃ patisevissāṃ vane 22,1848. 1850. (cfr. 1984.)  
 Aṅgam etaṃ manussānaṃ bhātā loka pavuccati 4,58. — VI 297 (22).  
 Acintitaṃ pi bhavati, cintitaṃ pi vinassati 13,139. — 22,139.  
 Accāhitaṃ kamma kerosi luddaṃ 10,69\*. (cfr. 17,76.)  
 Accentī kālā tarayantī rattiyo 15,317. 318. 319.  
 Accharāsahassāhaṃ pavarā II 255,24. — III 409 (13).  
 Acchariyarūpaṃ vata yādisaṃ ca 15,317. — 22,1089.  
 Accheccuṃ vata bho rukkhaṃ 22,1824. 1825. 1826.  
 Accheraṃ vata lokasmiṃ 22,1909. (cfr. 22,411. 1908.)  
 Ajaññaṃ jaññasamkhātaṃ 3,128. — III 244 (6).  
 Ajāṇīyā va jāṭiyā siṇdhavā 19,46. — 22,201. (cfr. 22,170.)  
 Ajinamhi haññate dīpī 22,269. 300.  
 Ajjāpi me taṃ manasi 3,4. — 5,77.  
 Ajja ce me imaṃ rattiṃ 22,830. (cfr. 22,2252.)  
 Ajj' eva pabbajissāmi, ko jaññā 19,37. 42. 45. 48. 51. 53. 55.  
 Ajjhāyakaṃ mantaguṇapapannaṃ 22,881. 919.



- Ajjhenam ariyā paṭhaviṃ janindā 22,870. 896.  
 Añño nu te ko 'dha naro pathavyā 18,75. 81. 84.  
 Atṭhamāsa sukataṃ thambhā 22,568. 769.  
 Atikkamma ramaṇakaṃ sadāmatṭaṃ ca 1,81. — 5,96.  
 Aticiraṃnivāsena piyo bhavati appiyo 13,27. — 18,136.  
 Atithismiṃ yo nisinnasmiṃ 21,195. 197. 200. 202.  
 Atitaṃ mānusaṃ kammaṃ 22,1523. 1528. 1531.  
 Attano ce hi vādassa aparādhaṃ 18,141. 147. 151. 156.  
 Attānam eva paṭhamam patirūpaṃ nivesaye II 441,21. — III 333,6.  
 Atthi me pāṇiyaṃ sītaṃ ābhataṃ 22,394. (cfr. 15,152. — 20,137.  
 — 22,338. 2048. 2126. 2303.)  
 Athāparo paṭinandittha suvo 15,150. (cfr. 20,135.)  
 Athāyaṃ isinā satto antalikkhaṇaro 19,98 (cfr. 8,58).  
 Ath' ettha vattati saddo tumulo 22,1711. 1712. 1713. — VI 504 (11).  
 Ath' ettha sakuṇā santi 22,2101. 2102. 2103. 2108. 2109. 2110. 2111.  
 (cfr. 22,2032.)  
 Ath' ettha sāsapo babuko 22,2063. 2113.  
 Atha tvaṃ kena vappena 22,1636. 1673. 2127. 2304.  
 Atho ārogaṃ yoggaṃ me 22,80. 2420. (cfr. 22,70. 2419).  
 Atho ubho arogā 22,2362. (cfr. 20,130. 132. — 22,2041. 2043. 2119.  
 2121. 2296. 2368. 2360. 2409.)  
 Atho ḍaṃsā ca makasā ca 20,133. — 22,2044. 2122. 2299. 2363.  
 (cfr. 20,131. — 22,2042. 2120. 2297. 2361. 2416.)  
 Atho pi me amaccesu doso 15,129. — 21,61. 167. (cfr. 15,128.  
 — 21,60. 166.)  
 Atho me sādasi bhariyā 15,131. — 21,63. 169. (cfr. 15,130. —  
 21,62. 168.)  
 Adāsi ujubbhutesu vippasannena 22,523. 532. 541. 548. (cfr. 14,114.  
 — 22,515.)  
 Adiṭṭhapubbaṃ disvāna macco 22,1380. 1404.  
 Addhā tuvaṃ katte hitesī mayhaṃ 18,94. 96.  
 Addhā pajānāmi aham pi etaṃ 13,145. (cfr. 22,1372.)  
 Addhā Pādañjali sabbe paṇṇāya atirocati 2,192. — V 122 (12).

- Addhā piyā mayha janinda esā 18,76. 82.  
 Addhā sataṃ bhāsasi nāga dhammaṃ 22,1397. 1421.  
 Addhā have sevitaḃbā sapaṇṇā 6,115. — 15,219. 259. 260. — 17,189.  
 190. (cfr. 21,395.)  
 Addhā hi tāta satān' esa dhammo 14,53. (cfr. 16,76.)  
 Addhā hi dubbissasam etaṃ āhu 15,234. 237.  
 Addhā hi me taṃ dukkharūpaṃ III 340 (25). — 22,2188.  
 Addhā hi saccaṃ bhaṇasi 17,98. — 22,1293.  
 Addhā hi saccaṃ vacanaṃ tav' etaṃ 14,162. — 15,45. 299.  
 Addhā hi no bhakkho ayaṃ maṇāpo 17,148. — 21,456. 463.  
 Addhā hi so socati rājasetṭho 22,1396. 1420.  
 Adhammo nirayaṃ neti, dhammo pāpeti suggaṭṭiṃ 15,345. — 19,81.  
 Adhieca laddhaṃ pariṇāmajan te 17,167. — 22,1386. 1410.  
 Anariyarūpo puriso janinda 22,1463. 1517.  
 Analā mudusambhāsā duppūrā 3,35. — 15,289. — 21,345.  
 Anāgāriyupetassa vip̐pamuttassa 7,107. (cfr. 5,111.)  
 Anāsavā vitarāgā santacittā samāhitā N 77. 79.  
 Anikkasāvo kāsavaṃ yo vatthaṃ 2,140. — 16,122.  
 Anekarūpaṃ ruciraṃ nānācitraṃ 22,558. 562.  
 Annaṃ ca pānaṃ ca pasannacitto 17,171. (cfr. 22,1389. 1413.)  
 Annena pānena upetarūpaṃ 22,1375. (cfr. 10,52.)  
 Annena pānena pasannacitto 15,50. (cfr. 17,171 etc.)  
 Api ataramāṇaṃ phalāsā 1,7. — 22,30. 41. (cfr. 22,31. 42.)  
 Api ataramāṇaṃ sammadattho 22,31. 42. (cfr. 1,7. — 22,30. 41.)  
 Api ce pattam ādāya anāgāro paribbaje 3,111. — 4,39. 40. —  
 9,64. 65.  
 Api ce mañṇati poso 13,33. 58. 130.  
 Api jivam mahārāja purisaṃ 22,396. 397.  
 Apet' ayaṃ cakkhumā ekaṛājā 2,17<sup>b</sup>. (cfr. 2,17.)  
 Apetā te brāhmaṇṇā 14,228. 232. 236. 240. 245. 249. 253. 257. 261. 265.  
 Appassa kammaṣa phalaṃ mamēdaṃ 8,41. — III 446,11.)  
 Appossukko nirāsamkī asoko akutobhaya 10,126. — 14,161.  
 Abaddhā tattha bajjhanti 1,116. — II 192 (26).

- Abbahi vata me sallam 5,11. 116. — 7,112. — 10,107. 151.  
 Abbhakūṭasamā uccā 22,1110. 1114.  
 Abbhuto vata lokasmiṃ uppajji 14,202. — 22,433.  
 Abhave nandati tassa bhava 12,80. (cfr. 12,86.)  
 Abhijjamāne vārismiṃ sayam 3,37. — 15,287.  
 Amitte tassa bhajati mitte 12,78. (cfr. 12,84.)  
 Ambā ca sālā tilakā ca jambuyo 15,253. — 18,20. (cfr. 22,1166.)  
 Ammā ca tāta nikkhantā 22,2155. 2156.  
 Ayam assa asokavanikā 17,227. 228.  
 Ayam assa pāsādo 17,223. 224. (cfr. 22,663.)  
 Ayam assa pokkharapī sañchaṇṇā 17,227. 228. — 22,670.  
 Ayam ekapadī eti 22,2037. 2114. 2205.  
 Ayam ekapadī rāja 20,112. (cfr. 22,319.)  
 Ayam dvedhāpatho bhadde 22,281. 289.  
 Ayan nu macco kim akāsi sādhuṃ 22,498. 519. 528. 544.  
 Araññā gāmam āgamma 4,185. — 9,80.  
 Arahante sitibhūte sakkaccaṃ 22,514. 522. 531. 540. 547.  
 Ariyassa ariyena sameti sakkhi 21,449. 450.  
 Ariyavatt' asi vakkaṅga yo piṇḍam II 280 (22). — 21,106.  
 Ariyāvakāso si anariyo cāsi 16,259. (cfr. 22,1348.)  
 Ariyāvakāso si pasannanetto II 281 (1). — 17,140.  
 Alam etehi ambehi 2,114. — 4,162. (cfr. V 122 (20).)  
 Alamkatā suvasanā mālīnī 4,172. — 22,1149.  
 Alaso gihī kāmabhogī na sādhu 4,127. — 5,4. — 15,209. — VI  
 375,28.  
 Avasī tuvaṃ mayha tihaṃ agāre 22,1330. (cfr. 1368.)  
 Avyāpajjamā katham assa 22,1243. (cfr. 22,1250.)  
 Avhayant' eva gacchantam 22,2015. 2058.  
 Asamvihitakammantam bālam dummantamantinam 16,313. — VI  
 361,28.  
 Asamsayam imam disvā hamsarājam 21,39. 53.  
 Asanthutam mam cirasanthutena 4,73. — 5,124.  
 Asassatam sassatan no tavēdam 22,1385. 1409.



- Asā lokitthiyo nāma, velā tāsāṃ na vijjati 1,60. — 21,332.  
 Asicammaṃ gahetvāna khaggaṃ 12,58. — 14,255.  
 Asmā ratyā vivasane 22,1731. 1739. (cfr. 22 (1728).  
 Assatthassōva taruṇaṃ pavāḷaṃ 20,150. — 22,345.  
 Assatthā panasā cēme nigrodhā 22,2172. 2192. 2268.  
 Assamo sukato mayhaṃ N 39. — I 7 (10).  
 Ahaṇ ca kho sāmiko cāpi mayhaṃ 22,1413. (cfr. 17,171. — 22,1389.)  
 Ahaṇ ca bhariyā ca manussaloke 22,1389. (cfr. 17,171. — 22,1413.)  
 Aham pi purimaṃ jātīm sare 22,992. (cfr. 22,999.)  
 Aham pi samma bhuñjāmi 10,126. (cfr. 14,161.)  
 Aham hi kuñjaraṃ dajjaṃ 22,1917. (cfr. 22,1717.)

- Ākiṇṇaluddo puriso dhāticeḷam 6,120. — 9,107.  
 Āgañchu dovārikā khaggabaddhā 15,107. 213.  
 Ācariya samanūññātā tayā anumatā 21,186. (cfr. 21,83.)  
 Ācariyānaṃ vacanā ghāteṣṣaṃ 22,598. 603. (cfr. 22,595.)  
 Ādāya dantāni gajuttamaṣṣa 16,131. 135. — (cfr. 16,128.)  
 Ādāya beluvaṃ daṇḍaṃ aggihuttaṃ kamaṇḍaluṃ 22,1985. (cfr. 22,2123. 2900.)  
 Ādittaṃ vata maṃ sautaṃ 5,10. 115. — 7,111. — 10,106. 150.  
 Ādu cāpaṃ gahetvāna khaggaṃ bandhitvā III 340 (23). — 22,2187.)  
 Ādu paññā kimatthikā 9,43. (cfr. 22,1554.)  
 Ānando ca pamādo ca sadā 20,177. 178.  
 Āmantayassu te putte 22,2135. 2136.  
 Āyatīm dosāṃ nāññāya yo kāme 1,84. — V 432 (21).  
 Āraññakassa isino cirarattatapassino 3,61. — 14,276. — 22,795.  
 Āruya selaṃ bhavanaṃ kionarāṇaṃ 16,106. 115.  
 Ārūḥā gāmaṇīyehi illiyācāpadhārihi 19,47. — 22,171. 202. 1835. 2331.  
 Ārūḥā gāmaṇīyehi cāpahatthehi vammahi 19,50. — 22,173. 175.  
 177. 179. 181. 183. 185. 187. 189. 204. 206. 208. 210. 212. 214. 216.  
 218. 220. 1837.

Ārūḥā gāmaṇṭīyehi tomarainkusapāṇihi 19,44. — 22,169. 200. 1833.  
2379.

Ālambarā mutiṅgā ca naccagītā 22,509. 535.

Ālāra nāṇṇatra manussalokā 17,182. (cfr. 15,358.)

Ālārikā ca sūdā ca 22,2388. (cfr. 22,1108.)

Āvaṭṭani mahāmāyā brahmacariyakopana 3,38. — 15,288. — 21,346.

Āveṭṭhitam piṭṭhito uttamaṅgam 15,11. 15.

Āsanaṁ udakaṁ pajjaṁ 15,33. 296.

Āsāya Saddhā-Siriya ca Kosiya 21,274. 280.

Āsinṇeth' eva puriso 1,50. — 13,134. 135. — 22,134. 135.

Āhaṇṇantu sabbavipā bheriyo 22,1641. 2389.

Imgha Maddi nisāmehi 22,1897. 1899. 2399.

Icc-ete kusale dhamme ṭhite passāmi 6,74. — 21,177.

Icc-ete soḷasākārā 12,81. 87. (cfr. 2,90.)

Icc-eva mantayantānaṁ ariyānaṁ 21,13. 98.

Iti Maddi varāroha 22,2285. 2294. (cfr. 22,2258.)

Ito ujum uttarāyaṁ disāyaṁ 16,105. — 18,19. (cfr. 16,115.)

Itthāgāraṁ pi te dammi 22,92. 109.

Itthiyā kāraṇā rājā bandhāpesiṁ II 192,22. 193 (8).

Itthi siyā rūpavati II 115,13. — VI 348,29.

Itthisahassaṁ bhāriyānaṁ 22,1320. 1324. 1335. 1339.

Idam assa ambavanaṁ supupphitaṁ 17,235. 236. — 22,669.

Idam assa uyyānaṁ supupphitaṁ 17,239. 230. — 22,665.

Idam assa kaṇikāravanaṁ supupphitaṁ 17,231. 232. — 22,667.)

Idam assa kūṭāgāraṁ sovaṇṇaṁ 17,225. 226. — 22,664.

Idam assa pātalinavaṁ supupphitaṁ 17,233. 234. — 22,668.

Idaṁ ca paccayaṁ laddhā 22,2437. 2438. 2439.

Idaṁ ca me sattabhattaṁ madhuna 22,2085. (cfr. 22,1977.)

Idaṁ ca sutvāna amānusānaṁ 15,187. 188. 189.

Idaṁ tad ācariyavaco Pārāsariyo 2,142. — 5,16.

Idam te rattham sadhanam sayoggam 20,1. — 21,416. (cfr. 16,72.)

Idam (pi) dutiya(ka)m sallam kampeti hadayam mama 22,314.  
2251.

Idam pi pāṇiyam sītam ābhataṃ 15,152. — 20,137. — 22,338. 2048  
2123. 2303. (cfr. 22,394.)

Idam vatvāna pakkāmi 19,35. — 20,113.

Idam vatvāna pakkāmi accharā 17,103. 119.

Idam vatvāna Maghavā devarājā Sujampati 22,429. 1697. 2332.

Idam sutvā brahmabandhu 22,2039. 2110.

Idh' evāham vasissāmi 14,161. (cfr. 10,126.)

Indam hi so brāhmaṇam maññamāno 16,93. (cfr. Jāt. (316).)

Imam gale gabetvāna nāsetha 22,1471. 1520.

Imam tvam tatiyam tāva dajham katvā N 137. — III 242 (22).

Imam mayham hadayasokaṃ paṭimuñcatu 14,23. 24. — 22,682.  
683. 684. 685.

Imamhi nam padesamhi puttakā 22,2229. 2230. 2231.

Imasmim [me] samaṇa hatthe 22,277. 278.

Imassa danḍaṃ ca vadhaṃ ca datvā 13,9. (cfr. 15,8.)

Imā [tā] pokkharāṇiyo rammā 14,216. — 22,2276. (cfr. 167. 1222.)

Imā nu pariyo kiṃ akaṃsu 22,482. 505.

Imās' āham dhammaṃ sutvā II 257,1. (cfr. 14,214. — 22,576.)

Ime kumāre passanto (disvāna) mañjuko 22,1760. 1761. 1762. 1763.  
1764. 1765. 2138. 2140.

Ime te jambukā rukkhā vedisā 22,2171. 2191. 2267.

Ime tiṭṭhanti ārāmā ayaṃ sītodakā nadī 22,2173. 2193. 2269.

Ime nu maccā kiṃ akaṃsu pāpaṃ 22,442. 445. 448. 451. 454. 457.  
461. 464. 467. 470. 473. 477. 485. 489.

Ime nu maccā kiṃ akaṃsu sādhuṃ 22,511. 551.

Ime no hatthikā assā balivaddā ca 22,2176. 2178. 2179. 2193. 2272.

Ime sudam yanti disodisaṃ pure 3,98. — 14,169.

Isiṃ ca dāni pucchāmi 14,277. (cfr. 14,238. — 22,1704.)

Isinam antaram katvā Bharurājā 2,124. (cfr. V 118 (31).)

Issatthe c' asmi kusalo dajhadhammo 22,295. 316. 335. 350.



- Ukkāmukhe pabattham va 20,120. — 22,933.  
 Uggā ca rājaputtā ca visiyānā ca brāhmaṇā 22,1714. 1780. 1741.  
 Uṭṭhānapāricariyāya 20,146. (cfr. 22,313.)  
 Uṭṭhābakaṇ ce pi alīnavuttiṃ 21,324. (cfr. 21,313.)  
 Uṭṭhehi Kaṇha (cora), kiṃ sesi 4,41. — 10,130. (cfr. 11,11.)  
 Uttamaṅgaruhā mayham ime jātā 1,8. — VI 96,4  
 Udet' ayaṃ cakkhumā ekarājā 2,17. (cfr. 2,17<sup>b</sup>.)  
 Upanīyat' idaṃ maññe 17,219. 230. (cfr. 14,18.)  
 Upanīyati jīvitam appamāyu 15,41. 42. 43. 44.  
 Upaman te karissāmi 19,24. — 22,1037.  
 Upayācitakena puttam labhanti 22,696. 697.  
 Upari domapariyāyesu 22,2014. 2057.  
 Uparivisālam duppūram 5,99. — 10,6.  
 Upalepabbayā dhīro u' eva 15,163. — 22,1049—50.  
 Upahacca maṇam Mejjho 15,24. — 19,96.  
 Upetam annapānehi naccagītehi 22,518. 526. (cfr. 22,504.)  
 Uposathaṃ ca upavasi sadā 22,503. 524. 533. 542. 549. (cfr. 14,114.  
 — 22,516.)  
 Uppajjanti ca me bhogā II 255,14. 26. — III 409 (15).  
 Ubbedhati me hadayam mukhaṃ ca 22,1510. 1544.  
 Ummattikā bhavissāmi bhūnahatā 22,679. 680.  
 Usabhā rukkhā gāviyo gavā ca I 336,11. — 1,73.  
 Usūhi sattihi ca tomarehi 22,464. (cfr. 22,1103.)

- Ekarattim vasitvāna pāto 22,2130. 2131.  
 Etaṃ ca te ruccati 8,7. 8.  
 Etan te anumodāma 18,113. (cfr. 21,182.)  
 Etasmim te sulapite patirūpe subhāsīte 10,13. 20. 22. — 13,86.  
 87. 89. 93. 97. 100.

Ete asappurisā loke bālā 18,158. 161. 163.

Ete c' aññe rājāno 22,421. (cfr. 22,1123.)

Ete nilā padissanti nānāphaladharā 22,2012. 2056.

Ete bhavanti ākāra 2,90. (cfr. 12,81. 87.)

Ete bhutvā pivitvā (vāmitvā) ca pakkamanti vihaṅgamā 14,4  
— 15,121. 310.

Ete haṁsā pakkamanti vakkaṅgā 15,118. 120. — 21,89.

Ete hanatha bandhatha 14,199. — 15,155.

Etena saccavajjena putto uppajjatanāṁ ise 14,103. 106. 109. 111  
113. 115.

Evam āpajjati poṣo 7,12. — 20,48.

Evam etaṁ yathā brūsi saccaṁ 22,1383. 1407.

Evam eva ahaṁ Kāḷa bhutvā bhakkhaṁ 21,379. 387.

Evam eva imaṁ kāyaṁ N 33. 35.

Evam eva tuvaṁ rāja Cūlanīyassa 22,1468. 1515.

Evam eva tuvaṁ rājā dipadinda 21,384. 389.

Evam eva naro pāpaṁ thokathokaṁ 22,1039. (cfr. 22,1044.)

Evam eva manussesu yo hoti seṭṭhasammato 4,184. 139. —  
18,105. 107. 169. 171.

Evam eva mahārāja paṇḍitehi sukhāvahaṁ 22,1568. 1640.

Evam evaṁ manussesu 2,100. 181.

Evam evaṁ manussesu vivādo yattha jāyati 7,98. — 13,24.

Evam karonti sappaññā 5,13. — 10,153.

Evam kicchā bhato poṣo 20,173. 174.

Evam ce te laddham idaṁ vimānaṁ 22,1392. 1416.

Evañ ce no viharataṁ antarāyo na hessati 13,39. — 18,138.

Evañ ce yācamānānaṁ añjalinaṁ 13,38. — 18,137. (cfr. 20,153.)

Evam taṁ anugacchāmi 19,58. — 22,1759.

Evam tuvaṁ nāga asaṁpadosaṁ 22,1395. 1419.

Evam pi idha vaddhānaṁ 6,39. — 9,9.

Evam pi dahar' ūpeto 16,160. 162. 164. 167. 169.

Evam mittavataṁ atthā sabbe honti 21,88. 191.

Evambhūtaṣṣa te rāja (me tāta) 5,105. 106.

Evañ yakkha sukhī hohī saha sabbehi ñātibhi 7,21. (cfr. 9,28. 38.)

Evañ luddaka nandassu saha sabbehi ñātibhi 5,54. — 7,28. —  
15,98. 125. — 21,35. 49. (cfr. 9,28. 38.)

Evañ Sakka sukhī hohī saha sabbehi ñātibhi 9,28. 38. (cfr.  
5,54 etc. — 7,21.)

Es' asmākañ kule dhammo 4,147. 148.

Esa sēlo mahābrahme (maharāja) pabbato Gandhamādano 22,1939.  
2010. 2054.

Esā te upamā rāja atthasandassanī katā 7,39. — 19,33.

Eh' imañ ratham āruyha 14,204. — 22,435.

Ehi tañ anusikkhāmi yathā tvañ api 21,36. 50.

Ehi tañ patinessāmi rājaputta 12,71. — 22,22.

Opānabbhūtañ me gharañ tadāsi 17,171. — 22,1389. 1413. (cfr.  
10,52.)

Orabbhikā sūkarikā macchikā 19,128. — 22,409.

Orodhā ca kumārā ca vesiyānā ca brāhmaṇā 22,25. 68. 1321.  
1325. 1338. 1340. 1447. 1642. 2462.

Osadhehi ca dibbehi disā bhāti 22,2377. (cfr. 16,163.)

Ohāya mañ ñātigaṇā ekañ pāsavaṇaṃ gatañ 15,114. — 21,90.

Ka nv' ajja chātā tasitā 22,2131. 2132.

Kacci ārogañ yoggan te 22,79. 2419. (cfr. 22,80. 2420.)

Kacci ubho ārogā 22,2390. (cfr. 20,130. 132. — 22,2041. 2043. 2119.  
2121. 2206. 2298. 2362. 2409.)

Kacci te sādisi bhariyā 15,130. — 21,62. 168. (cfr. 15,131. —  
21,63. 169.)

Kacci daṃsā ca makasā ca 20,131. — 22,2040. 2120. 2297. 2361.  
2410. (cfr. 20,133. — 22,2044. 2122. 2299. 2363.)



Kacci nu tāta kusalaṃ kacci tāta anāmayāṃ 22,75. 2417. (cfr. 15,128 etc.)

Kaccin nu bhoto kusalaṃ kacci bhoto anāmayāṃ 15,128. — 20,130. — 21,58. 164. — 22,2041. 2119. 2296. (cfr. 22,75. 2417. — 22,2360. 2362. — 22,2043. 2121. 2298.)

Kacci bhoto amaccesu doso 15,128. — 21,60. 166. (cfr. 15,129. 21,61. 167.)

Kataññumhi ca posamhi sīlavante III 12 (22). — 10,63.

Katā me kalyāṇā anekarūpā 21,431. 432.

Kato mayā saṃgāro brāhmaṇena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)

Katth' acchatī kattha-m-upeti tñānaṃ 16,111. (cfr. 16,118.)

Kathaṃ ca kira puttakāmāyo 22,631. 632.

Kathan nāma sāmasamasundarehi 22,674. 676. 676. 677.

Kathaṃ no abhivādeyya 22,1382. 1384. 1406. 1408.

Kathan no kuñjaraṃ dajjā 22,1717. (cfr. 22,1917.)

Kathaṃ samuddaṃ patari 4,106. (cfr. 4,107. — 5,56.)

Kathamkaro kintikaro kim ācāraṃ 14,153. — 17,81.

Kadalimigā bahucitrā biḷārā 22,1206. (cfr. 21,267.)

Kadā antepuraṃ rammaṃ 22,158. 159. 160.

Kadāham aṇṇatthe sannaddhe 22,184. (cfr. 22,215.)

Kadāham ariyagāṇe vatthavante 22,194. (cfr. 22,225.)

Kadāham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)

Kadāham assaratthe sannaddhe 22,178. (cfr. 19,49. — 22,209.)

Kadāham assārūhe 22,191. (cfr. 22,222.)

Kadāham oṭṭharatthe sannaddhe 22,180. (cfr. 22,211.)

Kadāham kuṭāgāre vibhatte 22,161. 162. 163. 164.

Kadāham goṇaratthe sannaddhe 22,182. (cfr. 22,213.)

Kadāham dhanuggahe 22,192. (cfr. 22,223.)

Kadāham pokkharapī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.)

Kadāham migaratthe sannaddhe 22,183. (cfr. 22,219.)

Kadāham Mithilaṃ phitaṃ 22,145. 146. 147. 148. 149. 151. 152. 153.

154. 155.

- Kadāhaṃ megḍarathe sannaddhe 22,183. (cfr. 22,217.)  
 Kadāhaṃ rājaputte 22,163. (cfr. 22,224.)  
 Kadāhaṃ rathaseṇiyo 22,172. (cfr. 19,49. — 22,203. 1896.)  
 Kadāhaṃ Vedehe phite 22,156. 157.  
 Kadāhaṃ sajjhurathe sannaddhe 22,176. (cfr. 22,207.)  
 Kadāhaṃ sovaṇṇe rathe 22,174. (cfr. 22,205.)  
 Kadāhaṃ hatthārūhe 22,190. (cfr. 22,231.)  
 Kadāhaṃ hatthigumbe 22,168. (cfr. 19,43. — 22,199. 1892.)  
 Kadā sattasatā bhariyā 22,195. 196. 197. (cfr. 22,223. 227. 228.)  
 Kanditena have brahme 7,110. (cfr. 5,114.)  
 Kammārānaṃ yathā ukkā anto jhāyati 22,825. 1511. 1545.  
 Kammāsapādena viheṭṭhitattā 21,471. (cfr. 21,472.)  
 Karomi te taṃ vacanaṃ 20,104. — 22,2. 47.  
 Kasiraṇ ca parittaṇ ca 22,39. (cfr. 11,58.)  
 Kassa amkaṇ pariggayha vālavijānim 20,122. — 22,935.)  
 Kassa kañcanapaṭṭena puthuṇā 20,119. — 22,932.  
 Kassa jambonadaṃ chattaṃ sasalākaṃ 22,934. (cfr. 20,121.)  
 Kassa paggabitaṃ chattaṃ sasalākaṃ 20,121. (cfr. 22,934.)  
 Kassa bheri mutiṅgā ca saṃkhā 20,118. — 22,931. (cfr. 22,1199.)  
 Kassa sutvā sataṃ dāmi V 249,7. — 19,1.  
 Kāyaṃ balākā sikhinī corī 3,70. — 5,131. (cfr. 3,71. 73.)  
 Kā nu vijju-r-ivābhāsi osadhī 15,220. — 17,106.  
 Kāni kammaṇi kubbānaṃ kathaṃ viññū 12,76. 82.  
 Kāmaṃ kāmayamānassa 12,25. 26.  
 Kāmaṃ janapado māsi 13,182. — 22,1723. 1724. (cfr. 13,183.)  
 Kālā migā setadantā mama ime 2,25. 26.  
 Kāsikasucivatthadharā kuṇḍalino 22,647. 648. 649. 722. 723. 724.  
 (cfr. 22,650. 725. 726. 727.)  
 Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1801. 1885.  
 Kicchā laddho piyo putto 22,347. 348.  
 Kim idaṃ appasaddo va 22,2243. 2244. (cfr. 22,2245—46. 2279—  
 80. 2282—83.)  
 Kim idaṃ tuṇhībhūto si 22,2245. 2246. (cfr. 2248 etc.)

Kim eva disvā Uruvelavāsī N 282. — VI 220,8.

Kim kamman akarī pubbe 16,30. (cfr. 16,185.)

Kin te jātāhi dummedha 1,134. — 4,98.

Kin te vatañ kim pana brahmacariyañ 10,77. — 17,169. — 22,1388.  
1412. (cfr. 17,172. — 22,1391. 1415.)

Kin nu ummattarūpo va 10,141. (cfr. 15,144.)

Kin nu t' āyañ dijo hoti 15,122. — 21,30. 103.

Kin nu te akarañ bālo (dhīro) 13,91. 95.

Kin nu rurū garahasī migānañ 13,124. (cfr. 22,442 etc.)

Kimāñle kimāsamācāre purise 6,42. 51.

Kuṇḍalakā bahucitrā sikkhañḍī 22,1193. (cfr. 21,235.)

Kuto nu samma āgamma kassa vā pahito tuvañ 22,306. 1479.

Kumbhīla makarā c' ettha 22,1208. (cfr. 10,130.)

Kurārī hatachāpā va suññañ 22,823. 1811. 1812. 1813. (cfr. 22,821.  
1808 etc.)

Kulaputto va jānāti kulaputte pasamsitum 3,131. 134.

Kusalañ c' eva no (me) brahme 22,2043. 2121. 2298. (cfr. 15,126 etc.)

Kusalañ c' eva no rāja atho rāja 20,132. (cfr. 15,126. — 20,130.  
— 22,2369. 2362.)

Kusalañ c' eva me putta 22,76. 2418. (cfr. 22,2043 etc.)

Kusalañ c' eva me samma 22,1478. 1916. (cfr. 22,76 etc.)

Kusalañ c' eva me haṃsa 15,127. — 21,59. 165. (cfr. 15,126 etc.)

Kusalañ paṇinandāmi Bhūridatta 22,779. 781.

Kusalā naccagītassa sikkhitā 22,93. 110.

Kena te tādiso vaṇṇo II 255,13. (cfr. II 255,25. — III 409 (14).)

Kevalo cāpi nigamo Sivayo 22,1715. 1791. 1738.

Kesesu jātañ bandhitvā 22,2368. (cfr. 22,2011 etc.)

Ko nu santamhi pajjote III 197,19. — VI 371,11.

Koso ca tuyhañ vipulo, koṭṭhāgārañ ca 17,212. 213.

Khapañt' ālukalambāni 14,279. — 22,2364.

Khattiyamaññā ca tayo ca vedā 22,927. 928.



Khattiyassa pamattassa raṭṭhasmiṃ 16,308. — 17,5.

Khattiyā brāhmaṇa vessā suddā 5,68. — 13,8. — 14,72. 73. 74.

Kharājina jāṭilā paṃkadantā 6,10. — 14,62.

Khippam antepuraṃ gantvā (netvā) raṇṇo dassehi 21,37. 51.

(cfr. 21,40.)

Khīrodanāṃ aham adāsīm III 409 (11). (cfr. II 255,22.)

Kboddānaṃ lahucittānaṃ akataññuna 21,311. (cfr. IV 144 (3).)

Gacchatha bho gharagiyo 22,634. 635.

Gatito ca ratto ca adhimucchito ca 6,15. (cfr. 9,23.)

Gandho isīnaṃ ciradakkhitānaṃ 17,54. 55.

Gambhīrapañhaṃ manasābhicintayaṃ 17,76. (cfr. 10,69<sup>a</sup>.)

Gavaṇ ce taramānānaṃ ujuṃ gacchati 4,135. — 18,106. 170.

Gavaṇ ce taramānānaṃ jimhaṃ gacchati 4,133. — 18,104. 168.

Gāthā imā atthavati suvyañjanā 17,91. — 21,445.

Gāme vā yadi vāraṇṇe 5,32. — 6,2. 5. (cfr. 2,54.)

Gāvo bahitiṇassēva omasanti vasaṃ vasaṃ 21,320. 329.

Guyham atthaṃ asambuddhaṃ 16,239. — VI 388,25.

Guyhaṇ ca tassa n' akkhāti 12,79. (cfr. 12,85.)

Guyhassa hi guyham eva sādhu VI 381,5. 388,17.

Gharaṃ āvasamānassa gahaṭṭhassa 22,1249. (cfr. 1242.)

Caṃkamaṃ tattha māpesiṃ N 40. — I 7 (11).

Caje cajantaṃ, vanathaṃ na kayirā 2,145. — 4,131.

Catukkappaṃ va kedāraṃ 6,35. (cfr. 9,3. 5.)

Catubbhi aṭṭh' ajjhagamā 1,103. — 5,98. (cfr. 10,4-5.)

Cando ca suriyo ca ubho sudassanā 14,149. 150.

Cammavāsī chamā seti jātavedaṃ namassati 22,2011. 2016. 2084.  
2088. 2055. 2059. 2115. 2968.

Cātuddasīṃ pannarasiṃ (pañcadasiṃ) 14,114. — 22,502. 515-16.  
523-24. 532-33. 541-42. 548-49. (cfr. 15,226. — 17,176. —  
22,1003. 1059.)

Cittakūṭo ti yaṃ āha devarājapavesanaṃ 22,561. (cfr. II 210 (12).)

Cirassaṃ vata passāma 6,136. (cfr. 15,294-95.)

Cirānuvuttham pi piyaṃ manāpaṃ 21,313. (cfr. 21,324.)

Coriyo kaṭhinā h' etā vāḷā I 295,11. — 21,331.

Coriṇaṃ bahubuddhīnaṃ yāsu saccam I 295,7. — 16,295. —  
21,344.

Janinda nāññatra maṇussalokā 15,258. (cfr. 17,182.)

Jayo hi Buddhassa sirimato ayaṃ N 274. 275. 276. 277.

Jātarūpamayā kaṇṇā 22,1161. 1173.

Jātimado ca atimānitā ca 15,6. 7.

Jivhā tassa dvidhā hoti 8,50. (cfr. 8,52.)

Jiranti ve rājarathā sucittā 21,409. 443.

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Ñātīnaṃ ca piyo hoti mittesu 3,120. — 16,177.

Ñātīsu mittesu katā me kārā 21,435. 486.

Dayhamānena gattena niecam 19,90. 106.

Dayhamāno na jānāti 5,20. 22. 24. 26. 28.

Tagaraṇ ca palāsena yo naro 15,164. — 22,1051.

Taggha te aham akkhissam yathāpi kusalo tathā 16,172. 186.  
(cfr. 22,1935.)

- Tato kumāre ādāya 22,2147. 2148.  
 Tato khomañ ca kāyūrañ 22,2444. 2445.  
 Tato ca kho so gantvāna Mātharo 22,1476. 1494.  
 Tato [ca] rājā taramāno yuttam āruyha sandanāñ 19,71. — 22,71.  
 Tato ca rājā pāyāsī senāya 19,6. — 20,107. — 22,1500.  
 Tato cut' āhañ Vedeha 22,1001. (cfr. 22,1061. 1064—67.)  
 Tato tāta nivattasso, māssu etto param gami 6,35. — 9,8. 5.  
 Tato ratyā vivasane 19,124. — 21,188. 372. — 22,1011. 1728. 1820.  
 2295. 2328. (cfr. 22,1731. 1739.)  
 Tato vātātāpe gbhre N 295. (cfr. 20,96. 170.)  
 Tato Vessantaro rājā dānañ datvāna khattiyo 22,1893. 2180. 2469.  
 Tato satṭhisahassāni yuddhino cārudassanā 22,2374. 2495. 2461.  
 Tato so rajjum ādāya 22,2152. 2198.  
 Tato have dhitimā rājaputto 16,78\*. 90. 95.  
 Tatth' addasā kuñjarañ chabbisāṇaṃ 16,116. (cfr. 16,107.)  
 Tatth' addasā pokkharapaṇiñ adūre 16,117. (cfr. 16,112.)  
 Tatth' ev' ete vattapadā IV 422 v. 11. — 17,48. (cfr. 17,13. 25.)  
 Tatth' eva sā pokkharapaṇi adūre 16,112. (cfr. 16,117.)  
 Tattha kā nandi kā kbiḍḍā 15,37. — 22,115.  
 Tattha-ppadhānañ padahiñ N 44. — I 10 (30).  
 Tattha pakkhi sanniratā khemino 21,265. (cfr. 22,1192. 1193.)  
 Tattha pānāya-m-āyanti nānāmigagapā 21,266. (cfr. 22,1204.)  
 Tattha bindussarā vaggū nānāvappā 22,1945. 2303.  
 Tath' accharī kuñjaro chabbisāṇo 16,107. (cfr. 16,116.)  
 Tath' eva tvañ sabbabhava passa N 139. — III 242 (26).  
 Tadāsi yañ bhimsanaKaṃ 22,1708. 1709. 1843. 1844. 2149. 2150. 2306.  
 Tañ abravī mahārājā Siviṇaṃ 22,1856. 1883.  
 Tañ abravī rājaputti Maddi 22,1749. 1754. 1855. 1863. 1882. 1891.  
 Tañ ca disvāna āyantañ jalantañ 20,117. — 22,74.  
 Tañ ca disvāna āyantañ pitarañ 22,2407. (cfr. 22,2422.)  
 Tañ tañ Kaṇhājina voca 22,2199. (cfr. 22,2347.)  
 Tañ tañ vadāmi Kosiya: dehi dānañ 21,194. 196. 198.  
 Tañ tvañ bhattañ patiggayha 14,271. 274. 283.



Taṃ devā paṭinandiṃsu 14,206. — 22,570. (cfr. 15,150 etc.)

Taṃ n' ussahe jivikattho pahātuṃ 6,15. — 9,23.

Taṃ nāgakaṇḍā caritaṃ gaṇeṇa 15,248. — 22,1874.

Taṃ me vataṃ taṃ pana brahmacariyaṃ 17,172. — 22,1391.

1415. (cfr. 10,77. — 17,169. — 22,1888. 1412.)

Taṃ lobhā pakataṃ kammaṃ 9,68. (cfr. 9,48.)

Taṃ vo vadāmi, bhaddaṃ vo 7,104. — 13,25. — 16,221.

Taṃ saṃgamaṃ brāhmaṇassa-ppadāya 16,67. 69. 70. — 21,397.

398. 405. 420.

Tasmā phalapuṭassēva ṇatvā 15,165. — 22,1062.

Tasmā sataṇ ca asataṇ ca 2,58. — 10,114. — 22,2317.

Tasmā hi chandāgamaṇaṃ 2,125. — 8,59. — 19,99.

Tasmā hi dhīrassa bahussutassa 11,91. (cfr. 16,258.)

Tasmā hi paṇḍito poṣo N 296. — 14,200.

Tasmiṃ me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1994.)

Tassānujaṃ dhītaraṃ kāmayaṃmi 22,1351. (cfr. 1439.)

Tassāvidūre pokkharāṇī 22,2027. 2063.

Tassa taṃ dadato dānaṃ 22,432. (cfr. 22,412.)

Tassa taṃ vacanaṃ sutvā pasādam 21,47. 68.

Tassa te anumodanti ubho Nārada-Pabbatā 22,2203. 2315.

Tassa pāde gahetvāna katvā ca naṃ padakkhiṇaṃ 17,139.

— 22,49

Tassa puṭṭho vyākāsi Mātali 22,443. 446. 449. 452. 455. 458. 462.

465. 468. 471. 474. 477. 483. 486. 490. 495. 499. 506. 512. 520. 529.

533. 545. 552. 566.

Tassa puṭṭā ca dārā ca 6,83. — 9,8.

Tassa rajjass' ahaṃ bhūto 22,36. (cfr. 22,61.)

Tassā me passa vimānaṃ II 255,23. — III 409 (12).

Tassā sumajjhāya piyāya hetu 22,1351. 1440. — VI 327,5.

Tā ca sattasatā bhariyā 22,236—241.

Tālā ca mūlā ca phalā ca 15,199. (cfr. 18,21.)

Tieṭvaraṇ ca patto ca N 273. — III 377,19.

Tīṇalatāni (tīṇalatā ca) osadhyo pabbatāni vanāni ca 16,289.  
— 22,2203.

Tiṇḍukāni piyālāni madhuke kāsūmāriyo 15,151. — 20,186. —  
22,337. 393. 2047. 2125. 2309.

Tirokuḍḍaṃ tiroselam samatiggayha pabbataṃ 15,79. 81.

Tumhehi brahme pakato 22,1982. 1983. 1999. 2000.

Tulā yathā paggaḥitā samadaṇḍā 22,1268. 1269. (cfr. 22,1043.)

Tuvan nu seṭṭho tvaṃ anuttaro si 18,99. — VI 261,10.

Te andhakarage kāme 9,48. (cfr. 9,68.)

Te aroge anuppatte disvāna parame dije 21,86. 189.

Te gantvā dīgham addhānaṃ 22,1911. (cfr. 22,2397. — 11,191.)

Te nūna puttakā mayhaṃ kapaṇāya 22,2217—21.

Te patitā pamuttana bhattunā 21,87. 190.

Te su mattā kilantā ca sampatanti 22,1823. — VI 504,17.

Te hi nūna marissanti 15,86. 90. 96.

Ten' amhi evaṃ jalitānubbhāvā II 255,27. — III 409 (16).

Tena me tādiso vaṇṇo II 255,25. — III 409 (14). (cfr. II 255 (13).)

Tesaṃ sokavigbhātāya tayā anumatā 21,83. (cfr. 21,186.)

Tvaṃ lohitakkho vibatantaramso 15,256. — 17,180.)

Thiyā guyhaṃ na saṃseyya 16,238. — VI 388,23.

Dajjemu kho te sutanaṃ sunettaṃ 22,1354. (cfr. 22,1155. 1157.)

Dadato ca me na khīyetha 13,99. — 22,2329.

Dadāmi te gāṃavarāni pañca 11,24. — 16,61. (cfr. 11,15.)

Dadāmi te brāhmaṇa rohiṇīnaṃ 3,30. — 4,92. — 7,60.

Dadāmi dāni te bhariyaṃ 22,1506. (cfr. 22,2319.)

Dadāmi na vikampāmi 22,1700. (cfr. 22,2306.)

Dadāhi dāni me bhariyaṃ 22,1502. 1505. (cfr. 22,1506. 2319.)

- Dadāhi me gāmarāṇi pañca 11,15. (cfr. 11,24. — 16,61.)  
 Dammi nikkhasataṃ ludda 15,110. 230.  
 Dammi nikkhasahassaṃ te 22,1630. (cfr. 1638)  
 Daharo c' asi dummedha paṭhamuppattito sosa 5,120. (cfr. 22,95.)  
 Dānaṃ sīlaṃ pariccāgaṃ ajjavaṃ 6,73. — III 320 (6). 412 (30).  
 — 21,170.  
 Dānāni dehi Koṇḍañña, ahimsā 22,597. 602. 604.  
 Dāsakammakārā heṭṭhā uddhaṃ 1 401 (7). — III 234 (24).  
 Dinnaṃ nikkhasahassam me 22,1638. (cfr. 1630.)  
 Dinnaṃ me dānaṃ bahudhā babuṇṇaṃ 21,437. 438.  
 Divā vā yadi vā rattiṃ 22,1270. 1271.  
 Disā catasso vidisā catasso 1 401 (10). — 16,104.  
 Divā khurappe dhanuveganunne 3,43. 44.  
 Divāna nāgassa gatiṃ tṭhiṇ ca 16,118. (cfr. 16,111.)  
 Dipaṃkaro lokavidū āhutiṃraṃ paṭiggaho N 70. 85.  
 Divāna patitaṃ sāmaṃ 22,302. 303. 304. 305. 376. 384.  
 Dīpā aṭṭho pi veyyagghā 19,49. — 22,203—5. 207. (cfr. 22,172 etc.)  
 Dukkataṃ ca hi no putta 22,2370. 2431.  
 Dukkhaṃ kho me janayatha 22, 600. 624. (cfr. 641.)  
 Dukkāpanito pi naro sapañño 13,128. — 22,128.  
 Duddadaṃ dadamāṇaṃ dukkaraṃ kamma 2,57. — 10,113. —  
 22,2316.  
 Dunniggaḥassa lahuṇo 1 312,15. 400 (12).  
 Dumapphalāṇ' eva patanti mānavā 15,329. — 17,188.  
 Dulladdham me āsi Sutasoma 17,194. 195. 201. 202.  
 Devatā nu si gandhabbo ādu Sakko 19,63. — 20,93. — 22,7.  
 Devaputto mahiddhiko Mātali 14,203. — 22,424.  
 Devavāhavaṇṇaṃ yānaṃ assaṃ āruyha 22,1162. 1174.  
 Devā na jīraṇti yathā maṇussa 11,47. 48.  
 Deviddhipatto mahānubhāvo 15,257. — 17,181.  
 Doso rajo na ca pana reṇu vuccati 1 118,1. (cfr. 1 117,30. 118,2.)  
 Dvayaṃ yācanaḥo tāta (rāja) 2,121. — 4,89.



- Dve ca sādisiyo bhariyā 15,111. 231.  
 Dve me goṇā mahārāja II 165,26. 166,10.

- Dhataratṭhā mahārāja haṃsādhipatino 21,38. 41. 52.  
 Dhan' āpi (dhanam pi) dhanakāmānaṃ nassati 20,175. 176.  
 Dhanuṃ adejjhaṃ katvāna 6,76. — 13,120.  
 Dhame dhame nātidhame 1,58. 59.  
 Dhammaṃ cara mahārāja 17,38-47. — 18,114-122. — 22,401-410.  
 — I 177,28. — IV 401-422 (Cod. B).  
 Dhammena kira jātassa pitā puttassa makkato 4,151. (cfr. Jāt. (58).)  
 Dhammena mocchi (mocemi) asāhasena 15, 228. 229.  
 Dhammo patho mahārāja adhammo pana uppatho 19,81. (cfr. 15,343.)  
 Dhammo have pātur ahosi pubbe 11,28. — III 29 (4).  
 Dhammo have rakkhati dhammacāriṃ N 224. — 10,86. 87. — 15,342.  
 Dhavassakaṇṇā khadirā sālā 22,2013. 2056.  
 Dhārento brāhmaṇaṃ vaṇṇaṃ āsadaṃ ca 22,2011. 2016. 2034. 2038. 2055. 2059. 2115. (cfr. 2308.)  
 Dhi-r-atthu kāme subhū 9,69. (cfr. 11,64)  
 Dhi-r-atthu taṃ āturaṃ pūtikāyaṃ 3,129. — III 244 (8).  
 Dhi-r-atthu taṃ yasalābhaṃ 3,110. — 4,36. 38. — 9,33.

- Nācāhitam kamma kareṣi luddam 17,76. (cfr. 10,69<sup>a</sup>.)  
 N' atthi citte pasannamhi I 228,12. — III 409 (9).  
 Nādhicca laddham na pariṇāmajam me 17,168. — 22,1387. 1411.  
 N' amhi devo na gandhabbo na pi Sakko 19,64. — 20,94. — 22,3.  
 Nāyam pure oṇṇamati II 63,2. — VI 346,20.  
 Nāssa sīlaṃ vijānātha 2,48. 171. — 6,36.

- Nāhaṃ evaṃgataṃ jāto 22,510. 533.  
 Nāhaṃ dukkhapareto pi dhataratṭha 15,116. — 21,92. 93.  
 Nāhaṃ balākā sikkhī 3,71. (cfr. 3,74.)  
 Nāhaṃ Rohanta gacchāmi 15,85. 87. 89. 91.  
 Na idha santi samaṇabrāhmaṇā va 22,1393. 1417.  
 Na kir' atthi anomadassisu I 228,14. — 7,142.  
 Na kho no deva passāmi 22,2279. 2280. 2282. 2283. 2284. (cfr. 22,2243-46.)  
 Na guyham atthaṃ vivareyya 16,237. — VI 388,21.  
 Na c' amhi vyambhito nāga 22,1381. 1405.  
 Na cāyaṃ brāhmaṇo tāta 22,2200. 2248. (cfr. 22,2160.)  
 Na cāhaṃ etaṃ icchāmi 14,213. — 22,574.  
 Na ca mayhaṃ chinnaṃ hadayaṃ 17,200. (cfr. 17,193. 199. 215.)  
 Na taṃ varaṃ arahati jantu dātuṃ 21,448. 464.  
 Na tādisi arahasi āsanūdakaṃ 21,240. 248. 253.  
 Na te katṭhāni bhinnāni 13,40. — 18,25. — 22,2277.  
 Na dhanena na vittena labbhā 22,1155. 1157. (cfr. 1954.)  
 Na vaṃ umhayate disvā 2,80. — 12,77.  
 Na paṇḍitā attasukhassa hetu V 147 (12). — VI 374,31.  
 Na pāpajanasamsevī 1,137. — 7,12.  
 Na puttahetu na dhanassa hetu 15,255. — 17,179.  
 Na Migājina jātucca akaṃ kañci kudācanaṃ 22,260. 263.  
 Na me idaṃ tathā dukkhaṃ 16,282. 294. — 22,309. 310. 2163. 2164.  
 Na me dessā ubho cakkhū (puttā) VI 406 (17). — 22,2311.  
 Na me piyaṃ appiyaṃ vāpi hoti 16,258. (cfr. 11,91.)  
 Na me sutāṃ vā dīṭṭhaṃ vā 5,53. (cfr. 21,102.)  
 Na ve anattakusalena atthacariyā 1,45. 46.  
 Na ve dissanti sappaññā 7,58. — (cfr. 20,98.)  
 Na ve piyaṃ me ti janinda tādiso 6,83. — 21,457.  
 Na ve rudanti matimanto sapaññā 21,395. (cfr. 6,115. — 15,219. 259. 290. — 17,189. 190.)  
 Na santi devā, pavasanti nūna 2,83. — 16,283.  
 Na santhavasmā param atthi seyyo 2,24. (cfr. 22,21. 23.)

- Na so mitto yo sadā appamatto 5,64. 72.  
 Na ha nūn' imassa rañño 5,47. 48. — 22,713. 714.  
 Na h' ete ettakā yeva Buddhadhammā N,130. 135. 140. 145. 150.  
 155. 160. 165. 170.  
 Nā h' eva vedā aphaḷā bhavanti 6,13. — 14,65.  
 Na h' eva sabbattha balena<sup>2</sup> kiecaṃ 5,42. — V 121 (23).  
 Na hi dhammo, adhammo ca 15,243. (cfr. 19,81.)  
 Na hi verena verāni 5,110. — 9,14.  
 Na hi sabbesu ṭhānesu puriso 8,22. 23.  
 Naggā nadi anodikā I 307,13. — 22,1874.  
 Nanu Maddi varārohā 22,2253. (cfr. 22,2285. 2294.)  
 Nanu maṃ samma jānāsi 3,74. (cfr. 3,71.)  
 Nabbhā ca dūre paṭhavi ca dūre 21,410. 444.  
 Name namantassa, bhaje bhajantaṃ 2,144. — 4,130.  
 Namo te Kāsirāj' atthu 22,320. 354. (cfr. 15,233.)  
 Narānam āramakarāsu nārisu 21,307. (cfr. III 132,19.)  
 Nigrodham eva seveyya 1,11. — 10,60.  
 Niccaṃ ubhiggahadaya 1,126. (cfr. 6,132.)  
 Niccaṃ ubbegno kākā vaṃkā 6,132. (cfr. 1,133. — 10,125.)  
 Ninnādita te paṭhavi 22,2292. 2314.  
 Nīyyamāne piṣācena kin nu tāta udikkhasi 22,2160. 2200. 2343.  
 Nivesanāni māpetvā Vedehassa yasassino 22,1497. 1499.  
 Nivesanesu sobbhesu rathiyā 22,754. 757.  
 Nisamma kbattiyo kayirā 4,128. — 5,5. — 15,210. — VI 376,1.  
 Nīce c' olambate suriyo 22,2215. (cfr. 22,2201.)  
 Nekkhaṃ gīvaṃ te kāressaṃ 20,14—18.

- Paṃko ca kāmā palipo ca kāmā 6,14. — 15,302. (cfr. 15,312.)  
 Pañcamam bhaddam adhanassa 19,16. (cfr. 19,12 etc. — 22,245.)  
 Paññā hi setṭhā kusalā vadanti III 348,18. — 17,80.  
 Paññāy' upetaṃ siriya vihinam IV 412,29. — VI 356,9.



Pañño vajjho Mahosadho ti VI 384,25. — VI 386,14.

Paṭiggahitaṃ yaṃ dinnāṃ [ca] sabbassa 20,188. — 22,1923. 1984.

2049. (cfr. 1920.)

Paṭirājūhi te kaṇhā ānāyissaṃ 22,94. 111.

Paṇḍukambalasaṅghaṇṇaṃ pabbhinnaṃ 22,1718. 1918.

Pat' eva patataṃ seṭṭha 15,115. — 21,91.

Patit' assu mayāṃ bhoto vara taṃ bhaṇṇaṃ icchasi 20,98.

(cfr. 7,58.)

Panādo nāma so rājā yassa yūpo suvaṇṇayo 3,40. — IV 325,7.

Pabbhāsati idaṃ vyamhaṃ phalikāsu 22,504. 517. 525.

Pabbhāsati idaṃ vyamhaṃ veḷuriyāsu 22,508. 534.

Parassa vā attano vāpi hetu VI 360,20. 361,10.

Paripakko me (te) gabbho 17,203. 204.

Parūḥhakacchanakhalomā paṃkadantā 14,228. 277. — 22,1704

Parosātaṃ khattiyā te (me) gahitā 21,453. 454.

Parosataṃ jānapadā mahāsālā 20,105. 140.

Parosataṃ ve (parosabassam) pi samāgatānaṃ 1,98. 100.

Palāsādā (pālasatā) ca gavaḥ ca mahisā 21,267. — 22,1205.

Pass' ettha pokkharāṇiyo 22,1222. (cfr. 14,218. — 22,167. 2276.)

Passa: toraṇamaggesu nānāḍijagaṇā 22,1192. (cfr. 21,265.)

Passa: pabbatapādesu nānāṃigagaṇā 22,1204. (cfr. 21,266.)

Passa bherī mutiṅgā ca 22,1199. (cfr. 20,118. — 22,931.)

Passāmi vo 'haṃ daharīṃ kumārīṃ 7,117. — 15,300. (cfr. 22,99.)

Pabūtabhakkhaṃ bahuannaṇānaṃ 17,154. 172. — 22,1175. 1255.

Pāṭihāriyapakkhaṃ ca 14,114. — 22,502. 516. 523. 542. 549.

Pāṭhīnaṃ pāvusaṃ macchaṃ vāḷajaṃ 10,120. (cfr. 22,1208.)

Pāpātipātā viratassa brūhi (brūmi) 14,148. 147.

Pāpātipātā virato nu s' ajja 14,145. 167.

Pātheyyaṃ me karoḥi tvaṃ saṃkulyā 22,1977. (cfr. 22,265.)

Pāpāni kammāni karitvāna rāja 6,11. (cfr. 14,63.)

Pitā ca mātā ca upaṭṭhitā me 21,433. 434.

Piyaṃ kho āli me (te) hotu 9,101. 102.

Puṇṇaṃ nadiṃ yena ca peyyam āhu 2,126. (cfr. V 122 (5).)

- Punṇaṃ pi ce 'maṃ (c' etaṃ) paṭhaviṃ dhanena 21,323. — 22,1360.  
 Pūtimacchaṃ kusaggena yo naro 15,163. — 22,1050.  
 Puthulomamacchākhippaṃ supatitthaṃ 22,1940. 1947.  
 Puna p' āpajjasī samma 3,72. 75. — 5,135.  
 Puppharukkhehi sañchaṇṇaṃ 22,1944. 2095.  
 Pubbe va kho si vutto: dukkaraṃ 22,610. 625. 642.  
 Pubbe va dānā sumanā bhavāma III 300,13. — 10,80.  
 Purimaṃ sarāṃ' ahaṃ jātiṃ 22,34. (cfr. 22,50.)

Phalānaṃ iva pakkānaṃ niccaṃ 11,85. — 22,117.

- Bahujjano pasanno 'si disvā 22,1450. 1645.  
 Bahum idaṃ mūlapphalaṃ 14,160. — 22,2226.  
 Bahussutā ye bahuṭṭhānacintino 6,115. — 15,219. 259. 260. — 17,189.  
 190. — 21,395.  
 Bahū janapadā c' aññe negamā ca samāgatā 22,27. (cfr. 13,131.  
 — 22,68. 1323. 1327. 1328. 1342. 1449. 1644.)  
 Bahūni c' assa (vassa-) pūgāni assame 20,134. — 22,2045.  
 Bālo tuvaṃ elamūgo si rāja 22,1519. (cfr. 22,1470.)  
 Bālhaṃ kho si .... Sāma 22,366—71.  
 Bilasataṃ maṃ katvā yajassu 22,716. 717.  
 Brahāvālamigākhippaṃ 22,356. 357. 358. 359.

- Bhaṇaṃ kaṇṇasukhaṃ vācaṃ 15,100. 101.  
 Bhaddako vat' ayaṃ pakkhī dijo 2,170. — 6,65. — 14,13. — 15,154.  
 Bhamarā pupphagandhena 22,2082. 2087. 2081. (cfr. 22,2108.)  
 Bhayaṃ hi maṃ vindati sūta disvā 13,124. — 22,442. 445. 448. 451.  
 454. 457. 461. 464. 467. 470. 473. 477. 482. 489. (cfr. 22,494 etc.)

- Bharāmi mātāpitaro 7,24. (cfr. 7,27.)  
 Bharukacehā payātānaṃ vāṇijānaṃ 5,57. — 11,106. 108. 110. 112.  
 114. 116.  
 Bhave ca pandatī tassa 12,86. (cfr. 12,80.)  
 Bhūmindharo Varugo nāma nāgo 22,1350. 1439.  
 Bhogī hi te santi idh' ūpapannā 22,1394. 1418.

- Mamsarasabhojanā nahāpakasunahātā 22,650. 725. 726. 727.  
 Maṇayo saṃkhamuttaṃ ca vatthakaṃ 21,184. — 22,224.  
 Maṇī mama vijjati lohitaṃko 17,186. — VI 274 (22).  
 Mataṃ marissaṃ rodanti 5,113. — 7,109.  
 Maddī ca sīrasā pāde 22,2408. (cfr. 2423.)  
 Maṇussattaṃ liṅgasampatti N 69. — I 44,20.  
 Maṇussassēva me sīsaṃ 4,81. 82.  
 Maṇussīdaṃ jahitvāna 4,177. — III 362 (24).  
 Manoharo nāma maṇī mamāyaṃ 22,1184. (cfr. 17,186.)  
 Mayam eva bāl' amhase elamūgā 22,1470. (cfr. 22,1519.)  
 Maraṇaṃ vā tayā saddhiṃ jīvitaṃ vā 21,3. — 22,1756.  
 Mahāmattā ca me atthi 11,101. (cfr. 22,1911.)  
 Mahārājass' ahaṃ dhītā 6,41. (cfr. 6,50.)  
 Mahārukkhasa phalino āmaṃ chindatī 18,172. (cfr. 18,174.)  
 Mahārukkhipamaṃ raṭṭhaṃ adhammena 18,173. (cfr. 18,175.)  
 Mā tuvaṃ Cande rodi 14,27. (cfr. 17,205. — 22,710.)  
 Mā tvaṃ bhāyī mahārāja 22,1547—53.  
 Mā naṃ rūpena pāmesi 20,21—33.  
 Mā no deva avadhi, dase no dehi 22,605—8. 620—23. 690—93.  
 Mā putta saddahesi: sugatī kira hoti 22,506. 601.  
 Mā [ca] putte mā ca patīṃ addakkhi 14,25. 26. — 22,686—89.  
 Mā bālhaṃ paridevesi 22,315. (cfr. 22,349.)  
 Mā bhāyī patataṃ seṭṭha, na hi bhāyanti 21,100. 127.  
 Mā me janapado āsi 13,133. (cfr. 13,132. — 22,1723—24.)



- Mātaraṃ pitaraṃ cāpi jignake 12,44. 55. 56.  
 Mātaraṃ pitaraṃ mayhaṃ vutto vajjāsi vandanaṃ 22,48. 321.  
 Mātāpitā disā pubbā ācariyā I 401 (5). — III 234 (22).  
 Mātāpitā samānabrāhmaṇā ca 11,35. 36.  
 Mātāpettibharaṃ jantuṃ kule I 202,3. — 22,1786.  
 Māyā c' esā marici ca soko rogo c' upaddavo I 288 (18). — II 330 (19). — 21,118. — V 431 (23).  
 Mālaṇ ca gandhaṇ ca vilepanaṇ ca 22,1390. 1414.  
 Mālāgiri Himavā yo ca Gijjho 22,890. 916.  
 Migānaṃ vighāsaṃ anvesaṃ 22,317. 351.  
 Mitte tass' eva bhajati amitte 12,84. (cfr. 12,78.)  
 Mutto Campeyyako nāgo 15,233. (cfr. 22,920. 954.)  
 Mutto tuvaṃ porisādassa batthā 21,400. 426. 430. (cfr. 16,71. — 21,406.)  
 Musā tāsāṃ yathā saccaṃ saccaṃ tāsāṃ I 295,9. — 21,929. (cfr. 21,920.)  
 Moho rajo na ca pana reṇu vuccati I 118,2. (cfr. I 117,80.)

- Yakkhā pisācā athavāpi petā 15,331. (cfr. 15,332.)  
 Yajassu yaññaṃ khāda maṃ porisāda 21,427. 433. (cfr. 420.)  
 Yato sarāmi attānaṃ yato patto 'smi viññutaṃ 8,90. — 11,117. — 22,302.  
 Yattha posaṃ na jāpanti jātiyā vinayena vā 3,11. — 4,15.  
 Yattha verī nivisati (nīvasati) 1,102. — 7,61.  
 Yathā andughare poriso ciravuttho N 138. — III 242 (24).  
 Yathāpi bijaṃ aggismiṃ dayhati III 12, (21). — 10,62.  
 Yathāpi maceho balisaṃ vaṃkaṃ 22,1467. (cfr. 22,1514.)  
 Yathāpi himavā brahme pabbato Gandhamādano 16,163. (cfr. 22,2376—77.)  
 Yathā ārañṇakaṃ nāgaṃ poto anveti 19,57. (cfr. 22,1753.)  
 Yathā nadī ca pantho ca 1,64. — 21,319.

- Yathā pīta vā athavāpi mātā 21,473. 474.  
 Yathā yācitakam yānam yathā 14,212. — 22,573.  
 Yathā ye keci Sambuddhā N 191—93.  
 Yathā vārivaho pūro 22,2128. 2305. (cfr. 22,106. 107.)  
 Yad esamānā vicaranti loka 14,91. (cfr. 14,159.)  
 Yādā ca sarasampanno moro 4,151. (cfr. 4,156.)  
 Yādā dakkhisi naccante kumāre 22,1768. 1767.  
 Yādā dakkhisi mātāṅgam kuḍjaram 22,1768. 1769.  
 Yādā dakkhisi hemante pupphite 22,1770. 1781.  
 Yādā parābhavo hoti poso 2,38. — 7,26. — 15,119. — 21,23.  
 Yādā morihi parikiṇṇam 22,1776—78.  
 Yādā hemantike māse 22,1780. 1782.  
 Yadi kira yajitvā puttehi 22,627. 628.  
 Yadi te suto Puṇṇako nāma yakkho 22,1350. 1438.  
 Yadi sakuṇi mamsam icchasi 22,655—62.  
 Yam āhu devesu Sujampatīti 15,55. — 17,52.  
 Yam etā upasevanti chandasā 3,36. 39. — 15,290. — 21,347.  
 Yam kiñc' atthi kataṁ puṇṇam 22,383. 386. 2442.  
 Yam kiñci ratanam atthi 21,183. (cfr. 22,747.)  
 Yan tam Kaṇhājinā voca 22,2347. (cfr. 22,2190.)  
 Yam tv-eva jaṇṇā sadiṣo muman ti 2,22. (cfr. 22,1518.)  
 Yam nissitā jagatiruham vihaṅgamā 1,35. — 9,56.  
 Yan nu gūjho yojanasataṁ kuṇapāni 2,27. — 7,25.  
 Yam yam hi rāja bhajati 15,160. — 22,1047.  
 Yam hi kayirā tam hi vade 4,78. — 5,71. — 6,31.  
 Yasmiṁ mano nivisati 1,67. (cfr. 13,34.)  
 Yass' ete caturo dhammā 1,56. — 2,148. — V 122 (20). (cfr. 1,57.)  
 Yassa kāyena vācāya manasā 4,187. — 9,82.  
 Yassa pubbe anikāni 22,1794—95. (cfr. 1792—93.)  
 Yassa pubbe dhajaggāni 22,1792—93. (cfr. 1794—95.)  
 Yassa ratyā vivasane 22,101. (cfr. 19,124 etc.)  
 Yassa rukkhassa chāyāya nisideyya 14,196. — 18,153. — 22,10.  
 1335. — VI 375,11.

- Yassā bi dhammaṁ puriso (manujo) vijaññā 21,487. — VI 375,19.  
 Yā te sā bhariyā anariyarūpā 10,75. 76.  
 Yā daliddi dalidassa aḍḍhā 4,80. — 22,1876.  
 Yādisaṁ kurute mittam 15,161. — 22,1048.  
 Yānanāvā ca me botha acalā 22,2144. 2146.  
 Yāni karoti puriso tāni attani passati 2,148. — 5,15.  
 Yāvatā candimasuriyā pariharanti I 132 (1). — 3,22.  
 Yāvanto purissass' atthaṁ gūyaṁ 16,240. — VI 388,27.  
 Yuvā ca daharo cāsi paṭhamupattito susu 22,95. (cfr. 5,129.)  
 Yuvā care brahmacariyaṁ 22,96. 97.  
 Y' assu pubbe hatthivaradhuragate 22,651. (cfr. 22,652—54.)  
 Ye kec' ime maccharino kadariyā 21,207. — 22,447.  
 Ye khattiyā ye idha bhūmipālā 21,451. 452.  
 Ye na (ca) kāhanti ovādaṁ 2,87. 88.  
 Ye jīvalokasmiṁ asādhukammīno 22,466. 487.  
 Ye jīvalokasmiṁ supāpadhammīno 22,450. 459.  
 Ye brāhmaṇā vedagū sabbadhamme 2,18. 18<sup>b</sup>.  
 Ye maṁ pure paccudenti arañña 22,2238. (cfr. 7,105.)  
 Ye vuddhā ye ca daharā 22,1827. 2325.  
 Yena saccen' ayaṁ Sāmo 22,377—82. 385. (cfr. 729.)  
 Yena sattu bilaṅgā ca I 424,20. — VI 365,21.  
 Yesaṁ pubbe khandhesu 22,719—20.  
 Yesaṁ rāgo ca doso ca avijjā ca virājitā 7,139. — 15,23.  
 Yesaṁ vo ediso dhammo adhammo 3,63. 90.  
 Yo atthakāmassa hitānukampino 1,40. 41. 42. — 6,16.  
 Yo alinena cittena 1,54. (cfr. 1,55.)  
 Yo icche puriso hotuṁ jātijātīm punappunam 22,1076. 1077.  
 Yo kopaneyye na karoti kopaṁ IV 14,24. — VI 257,21.  
 Yo ca { 'dha } uppatitam atthaṁ 4,163. 164. — 6,62. 63. — 8,25.  
           { ve }  
       23. — 10,96. 97.  
 Yo ca etāni thānāni 12,48. (cfr. 12,64. — 16,176.)  
 Yo ca yācanajivāno kāle 7,56. 57.



- Yo ca rājā addhammattho 18,180. (cfr. 19,103.)  
 Yo ca vantakāsāv' assa silesu 2,141. — 16,123.  
 Yo cajetha mahārāja bhattāraṃ 22,1628. 1629.  
 Yo taṃ (te) vissāsaya tāta vissāsaṃ ca 4,186. — 9,81.  
 Yo te (me) kato saṅgaro brāhmaṇena 21,404. 405. (cfr. 16,69.  
 70. — 21,398. 420.)  
 Yo disvā bhikkhuṃ caraṇūpapannaṃ 6,112. 113.  
 Yo dukkhaphuṭṭhāya bhaveyya tāpaṃ 1,101. — 2,133.  
 Yo pahatthena cittena 1,55. (cfr. 1,54.)  
 Yo pubbe katakalyāṇo 1,89. — 7,102-3. (cfr. 4,8.)  
 Yo maṃ pure paccudeti araṇṇe 7,105. (cfr. 22,2236.)  
 Yo mātaraṃ pitaraṃ vā 10,72-73. (cfr. 22,398-99.)  
 Yo m' issaro tattha ahosi rājā 22,1399. 1423.  
 Yo yācataṃ gatī āsi savantinaṃ 22,1990. 2340.  
 Yo yācataṃ patiṭṭhāsi bhūtānaṃ 22,1989. 2339.  
 Yo ve dassaṃ ti vatvāna 15,62. 63.

- Raṇṇo 'haṃ pahito dūto 16,145. 149. 153. 171.  
 Ratthe vilumpamānaṃhi 19,17. — 22,247.  
 Rattimhi corā khādanti 16,319. 324. 328. 333. 338.  
 Ramassu bhikkhācariyāya putta 15,216. (cfr. 17,84.)  
 Rāgo rajo na ca pana reṇu vuccati I 117,30. (cfr. I 118,2.)  
 Rājaputti ca no mātā rājaputto ca no pitā 22,2227. 2350. (cfr. 2349.)  
 Rājā apucchī (avoca) Vidhūraṃ 7,128. — 14,222.  
 Rājābaṃ asmi Kāsinaṃ 22,294. 334.  
 Rājā ca pabbajjāmaṃ arocayittha 15,314-16.  
 Rājā ca paṭhaviṃ sabbaṃ sasamuddaṃ 21,340. (cfr. 12,29.)  
 Rājā pasayha paṭhaviṃ vijetvā 12,29. (cfr. 21,340.)  
 Rājā me so dijo mitto (dijāmitta) sakhā 15,123. — 21,21. (cfr.  
 21,104.)

Rājā sabba-Videhānaṃ adā dānaṃ 22,412. (cfr. 22,421.)

Rūpe ca sadde ca atho rase ca N 283. — VI 220,18.

Roditena have brahme 5,114. (cfr. 7,110.)

Lakkhi vata me udapādi ajja 6,114. — 14,16.

Laṅghi samuddaṃ pakkhandi 10,4. (cfr. 1,103. — 5,98.)

Laddho piṇḍo na piṇeti 6,132. (cfr. 10,125.)

Lāpūni sīdanti silā plavanti I 336,14. — 1,76.

Lābhā vata me anapparūpā VI 355,10. (cfr. 22,1626.)

Lābho alābho ayaso yaso ca 4,114. — IV 129 (2).

Vappārohena jātiyā balā 5,60. 61.

Vandāmi taṃ kuṇjara 5,39. (cfr. 5,40.)

Vayhāhi pariyāyivā sivikāya rathena ca 22,1802. 1886. (cfr. 1913.)

Varaṇ ce me ado Sakka 10,14. 21. 23. — 13,86. 88. 90. 94. 98. 101.

— 17,139. — 22,1639. 2323.

Vāti gandho timirānaṃ 5,55. (cfr. 4,105.)

Vāti cāyam tato gandho 4,105. (cfr. 5,55.)

Vāpitaṃ ropitaṃ dhaññaṃ N 43. — I 10 (28).

Vāyameth' eva puriso 1,51. 120. — 13,136. 137. — 22,136. 137.

Vicittavattthābharanā āmuttamanikunḍalā 14,188. — 22,1068.

Vicinanto tadā dakkhiṃ N 126. 131. 136. 141. 146. 151. 156.

161. 166. 171. "

Vitti hi maṃ vīdati sūta disvā 22,494. 498. 505. 511. 519. 523.

537. 544. 551. 559. 561. (cfr. 22,442 etc.)

Viditāni te mahārāja āvāsaṃ pāpakammaṇaṃ 22,492. 554.

Vidhura vasamānaṃsa gahaṭṭhassa 22,1242. (cfr. 1249.)

Vitbhantacittā kupitindriyāsi 7,46. (cfr. 15,222.)

Virate methunā dhammā 14,223. 229. 233. 237. 241. 246. 250. 254.

258. 262. 266.

Vivādamanto dutiyo, ken' eko 22,279. 287.  
 Vivicca bhāseyya divā rahassaṃ 16,241. — VI 388,29.  
 Vividhāni pupphajātāni asmiṃ upari pabbate 22,2174. 2194. 2270.  
 Vividhāni phalajātāni asmiṃ upari pabbate 22,2175. 2195. 2271.  
 Visatiṃ c' eva vassāni tahiṃ rajjam akārayiṃ 22,25. 60.  
 Vehāsayaṃ agamā bhūripaṇṇo 15,14. (cfr. 16,35. — 17,51.)  
 Vyākāsi Āyuro (Pukkuso) paṇhaṃ 7,41. 43.

Sa Pappako Kurunaṃ kattusetṭhaṃ 22,1358. 1376. 1432. 1435.  
 Sa rājā isinā satto antalikkhecaro 8,58. (cfr. 19,98.)  
 Sa rājā paridevesi bahuṃ 22,323. 331.  
 Sa vitarāgo pavineyya dosaṃ 17,84. (cfr. 15,216.)  
 Saṃvāsena have Sakka 5,112. — 7,108.  
 Sakid eva Sutasoma sabbhi hotu 21,407. 441.  
 Sakuṇī hataputtā na suṇṇaṃ 22,821. 822. 1808. 1809. 1810. (cfr. 22,823. 1811 etc.)  
 Sakko 'ham asmi devindo 15,72. — 22,2322.  
 Sakko pi paṭinandittva 14,207. — 22,571.  
 Saṃkappam etaṃ paṭiladdha pāpaṃ 10,69\*. (cfr. 17,76.)  
 Saṃketh' eva amittasmiṃ 2,30. — 16,252.  
 Saṃkeyya saṃkītabbāni rakkheyya 4,44. — 7,127.  
 Saṃgākako sakhilo saṃhavāco 6,53. — 11,50. (cfr. 17,78.)  
 Saccā gacchasi Pañcālaṃ khippaṃ 22,1409. 1516.  
 Saccā pi (hi) vāto girim āvaheyya 15,235\*. — 21,402.  
 Saccā maṃ vitanitvāna vedhayissasi 22,1606—9.  
 Saccā maṃsaṃ ca pātappaṃ sūle 22,1602—5.  
 Saccā me dāsaṃ dāsiṃ vā 22,1967. 1973.  
 Saccā me hatthe [ca] pāde ca 22,1598—1601.  
 Saccā vo vnyhamānaṃ satannaṃ V 75,2. — 22,1646.  
 Saccā hi dhānakāmo si 22,801. 804.  
 Saccā hi saccam bhaṇasi 8,47. 49. 51. 53. 55. 57.



- Sace hi so issaro sabbaloke 22,900—2.  
 Saccam kir' evam āhamsu narā ekacciyā idha 1,72. — 13,123.  
 22,2189. (cfr. 6,78.)  
 Saccam kira tvaṃ api bhūripaṇṇo IV 72,15. — VI 372,1.  
 Saccam te paṭijānāmi 20,71. 74.  
 Saṭṭhi assasahassāni 19,46. (cfr. 22,170. 1834.)  
 Saṭṭhi nāgasahassāni 19,43. (cfr. 22,168. 1832.)  
 Saṭṭhi rathasahassāni 19,49. (cfr. 22,172. 1836.)  
 Satta assasate datvā 22,1834. (cfr. 19,46. — 22,170.)  
 Satta no māse vasatam araṇṇe 22,2123. 2300. (cfr. 22,1985.)  
 Satta rathasate datvā 22,1833. (cfr. 22,172. 176. 178. — 19,49.)  
 Satta batthisate datvā 22,1832. (cfr. 22,168. — 19,43.)  
 Satthā ca me hosi sakhā ca me si 21,469. (cfr. 21,470.)  
 Saddhāham devī manujesu pūjitā (21,250. (cfr. 21,236. 243.)  
 Saddho mudū samvibhāgi vadaṇṇū 11,50. — 17,78  
 Santi vehāsaya nāgā iddhimanto 22,1524. (cfr. 22,1525—27)  
 Sandhim katvā amittena aṇḍajena 2,29. — 16,251.  
 Sabbam narānam saphalam suciṇnam 15,25. 26. 27.  
 Sabbamhi tamhi araṇṇamhi 22,2454—59.  
 Sabbalokaviraddho si dhamka 10,125. (cfr. 6,132)  
 Sabbasamkārako n' atthi suddham I 424,12. — VI 336 (16).  
 Sabbā nadī vāṃkagatā (vāṃkanadī) sabbe kaṭṭhamayā vanā  
 I 289,29. — V 435,16. — VI 281,25.  
 Sabbā sīmantiniyo gacchatha 22,637. 638.  
 Sabbe vajanti sugatim ye yajanti 22,611. 626. 643. (cfr. 630.)  
 Sabbesu bhūtesu nidhāya daḍḍam 15,216. — 17,84.  
 Sabbesu vipkamuttetu ye ca tattha samāgatā 22, 730. 733—46.  
 Sabbhir eva samāsetha 2,78. — 21,408. 442.  
 Samaṇam brāhmaṇam vāpi upāsemu 22,957. 959.  
 Samaṇe tuvaṃ (mayam) brāhmaṇe addhike ca 10,52. 81. (cfr.  
 14,112. — 17,171 etc. — 22,1375.)  
 Samaṇe brāhmaṇe cāpi silavante bahussute 12,46. — 22,1294—97.  
 Samaṇe brāhmaṇe nūna 22,1959. 2266.

- Samatittiyaṃ anavasesaṃ 1,95. — III 235 (1).  
 Samāgatā janapadā negamā samāgatā 13,131. — 22,68. 1323. 1327.  
 1333. 1342. 1449. 1644. (cfr. 22,27.)  
 Samuddhato me si tuvaṃ papātā 22,1359. (cfr. 22,1360.)  
 Sampassato lokam imaṃ 11,91. — 16,258.  
 Sammaddat' eva gandhena 22,2031. 2081.  
 Sasamuddapariyāyaṃ mahiṃ sāgarakuṇḍalam 4,37. — 9,62. —  
 22,1669.  
 Sasetacchattaṃ saupatheyyaṃ 22,1719. 1919.  
 Sahassayuttaṃ hayavāhiṃ dibbaṃ yānaṃ 22,555. 563.  
 Sahassavedo pi na taṃ paṭicca 6,12. — 14,64.  
 Sā Kosiyaṇānumatā jutimātā 21,259. 272.  
 Sā devatā antarahitā pabbate Gandhamādane 22,323. 337.  
 Sā nūnāhaṃ ito gantvā rañño muttā nivesanā 8,13. 14.  
 Sā nūna kapaṇā amma 22,311. 2165. 2167. 2169.  
 Sā nūna cakkavākīva pallalasmaṃ 22,324. 1814—16.  
 Sā seṇā mahatī āsi 22,2391. 2394.  
 Sākaṃ bhisaṃ madhuṃ maṃsaṃ 14,280. (cfr. 22,1922.)  
 Sādūni ramaṇiyāni santi 4,178. — III 362 (27).  
 Sādhu kho si anuppatto 14,208. — 22,572.  
 Sādhu bhāsat' ayaṃ yakkho 11,58. (cfr. 22,39.)  
 Sādhu sakkhi kataṃ hoti 9,24. 34.  
 Sādhu sambahulā nāti api rukkhā araṇṇajā 1,73. — 14,176.  
 Sāmā ca soṇā ca balā ca gijjhā 19,110. (cfr. 22,445.)  
 Sāyam eke na dissanti 11,86. — 22,118.  
 Sālā va sampamathitā 22,323. 1319. 1819.  
 Sālīnaṃ bhojanaṃ (odanaṃ) bhuñje sūciṃ 4,34. 179.  
 Siṅgi migo āyatacakkhuno 3,49. — 6,96.  
 Sir' āhaṃ devī manujesu pūjitā 21,293. (cfr. 21,243. 250.)  
 Silarū kir' eva kalyāṇaṃ 1,85. — 3,118. — 4,117.  
 Sisaṃnahāte sucivatthe 22,2358. (cfr. 22,2434. 2449.)  
 Sihavyagghā ca dīpi ca 16,202. (cfr. 21,366. — 22,1304.)  
 Sukiccharūpaṃ paridevayavho 15,170—2.

- Sukhaṃ jīvitārūpo 'smi 2,139. (cfr. 2,138.)  
 Suññaṃ mātā rathaṃ disvā 22,50. 53.  
 Suṇantu me jānapadā negamā ca samāgatā 9,59. (cfr. 15,201.)  
 Suṇasi Sīvali gāthā 22,280. 288.  
 Suṇohi etaṃ (mētaṃ) vacanaṃ: passas' etaṃ mahabbhayaṃ  
 22,1532. 1534. 1536. 1538.  
 Sudassanassa girino dvāraṃ h' etaṃ pakāsati II 214 (12). —  
 22,561.  
 Subhāsitan te anumodiyānaṃ 17,68. 74. 79. 81.  
 Surabhī taṃ vanaṃ vāti 22,2081. (cfr. 22,2007. 2081.)  
 Suvassa ca varaṃ datvā 9,29. 39.  
 Suvijānaṃ sigālānaṃ sakuntānaṃ 13,32. 57. 129.  
 Susukhaṃ vata jīvāma 22,245 (cfr. 19,16). 247 (cfr. 19,17.) 248.  
 Susukhaṃ vata samvāso paṇḍitehi 22,1567. 1639.  
 Sevamāno sevamānaṃ samphutṭho 15,102. — 22,1049.  
 Sv' ājj' evaṃ gate kāle na kiñci-m-abhibhāsati 22,325. (cfr.  
 22,366 etc.)  
 So 'haṃ abbūhasallo 'smi 5,12. 117. — 7,113. — 10,108. 152.  
 So 'haṃ evaṃ pajānāmi 22,116. (cfr. 15,38.)  
 So 'haṃ gantvā manussesu 14,214. — 22,575. (cfr. II 257,1.)  
 So 'haṃ sataṃ aṇḍataro 'smi haṃsa 9,23. (cfr. 6,15.)  
 So ahaṃ su-ppajānāmi 15,38. (cfr. 22,116.)  
 So karassu ānubhāvaṃ, vītivattassu siliyaṃ 4,84. — 10,127.  
 So ce attho ca dhammo ca kalyāṇo 18,140. 143. 146. 150. 155.  
 So codito brāhmaṇiṃ brāhmaṇo 22,1984. (cfr. 22,1848. 1850.)  
 So te kariissāmi yathānubhāvaṃ 4,27. 132.  
 So te suva varaṃ dammi 9,25. 35.  
 So nūna kapaṇo tāto 22,312. 2166. 2168. 2170.  
 So patito pamuttena bhattunā 21,24. 48.  
 Sojas' itthisahassāni āmuttamanikaṇḍalā 15,227. — 22,1671. (cfr.  
 19,54.)  
 Sojasāhi ca battiṃsa 1,103. — 5,98. — 10,5.  
 Sovappamayaṃ maṇimayaṃ 10,101. 142.



Svāgatan te mahārāja (mahābrahṃe), atho te adurāgataṃ  
 15,150. — 20,135. — 22,82. 336. 392. 1921. 2046. 2124. 2301. (cfr.  
 14,206. — 22,570.)  
 Sv-ādhippāgā Bhāradvāja 16,144. 148. 152. 170.

Hāmsā koṇcā mayūrā ca 21,265. — 22,1192. (cfr. 2,99.)  
 Hāmsi tuvaṃ evaṃ maññesi seyyo I 424,17. — VI 343 (33).  
 Hatthānikāṃ rathānikāṃ asse patti ca 22,91. 108. (cfr. 22,1188.)  
 Hatthārūhā anikattā rathikā pattikārika 11,100. — 16,312. —  
 20,80. — 22,26. 67. 1322. 1326. 1337. 1341. 1448. 1643. 1714. 1730.  
 1738. 1741. 2463. (cfr. 16,96.)  
 Hatthāruhe anikattā rathike pattikārike 22,1189. 1285. 1572.  
 Hatthī assarathā patti gacch' evādāya 18,4. — 22,1632.  
 Hatthī assā rathā patti senā tiṭṭhanti 22,1507. 1508.  
 Hatthī gavāssā maṇikuṇḍalā ca 22,1232-33. — VI 361,18.  
 Hatthīhi assehi rathehi pattihi 13,323. 324.  
 Hanti hatthehi pādehi VI 370,28. 376,14. (cfr. III 152,8)  
 Handa ca maṃ upagūha 22,699-701.  
 Haliddirāgaṃ kapiccitaṃ purisaṃ 4,188. — 9,84.  
 Himavā yathā Gandharo pabbato Gandhamādano 22,2376. (cfr.  
 16,163.)  
 Hīnena brahmacariyena khattiye upapajjati 8,76. — 22,418.



IV  
LIST OF QUOTATIONS  
FROM OTHER WORKS BY THE EDITOR.

|                                   |                                |
|-----------------------------------|--------------------------------|
| Abhidhāna, ed. by Subhūti         | III 11 v. 11-12. Jāt. IV 31,9. |
| 537 ..... Jāt. VI 564.            | III 13 v. 3. .... — I 47,3.    |
| Attanagalu-vamsa, ed. by          | III 15 v. 1. .... — I 47,7.    |
| d'Alwis                           | page 73. .... — IV 236,19.     |
| 47 ..... Jāt. VI 1.               | — IV 242,25.                   |
| 167 ..... — VI 68.                | — 74. .... — IV 15,1.          |
| Buddhavaṃsa, ed. by Morris        | — 76. .... — VI 95,12.         |
| II v. 11-13. Jāt. I 4,11. 13. 15. | — 77. .... — VI 129,18.        |
| — 33. .... — I 11,29.             | — 78. .... — VI 479,1.         |
| — 43. .... — I 13,15.             | — 82. .... — III 51,9.         |
| — 65. .... — I 16,8.              | — 85. .... — IV 454,5.         |
| — 83. .... — I 17,28.             | VI 157,34.                     |
| — 109. .... — I 19,18.            | — 86. .... — IV 22,4.          |
| — 124. .... — I 20,33.            | — 87. .... — IV 255,14.        |
| — 125. .... — I 21,1.             | — 88. .... — IV 375,2.         |
| — 176. .... — I 27,2.             | — 89. .... — IV 100,13.        |
| — 192. .... — I 28,21.            | — 90. .... — V 21,1.           |
| VIII v. 1. .... — I 36,10.        | — 91. .... — V 161,20.         |
| Cariyā-piṭaka, ed. by Morris      | — 92. .... — IV 119,12.        |
| I 8 v. 16. .... Jāt. IV 406 (17). | — 94. .... — IV 491,7.         |
| I 9 v. 68. .... — I 47,14.        | IV 304,26.                     |
| I 10 v. 21. .... — I 45,18.       | — 96. .... — VI 1,2.           |
| II 10 v. 7. .... — I 45,25.       | — 99. .... — IV 27,24.         |
| III 6 v. 18. .... — I 46,26.      | — 100. .... — V 456,18.        |
| III 9 v. 11. .... — I 215,1.      | — 101. .... — VI 68,24.        |
|                                   | III 13,8.                      |



## Dhammapadam ed. V. Fausbøll

|                  |                     |
|------------------|---------------------|
| v. 3-5 . . . . . | Jât. III 212,8.     |
|                  | 488,5.              |
| 9-10. . . . .    | — II 198,8.         |
|                  | V 50,27.            |
| 21 . . . . .     | — V 99,23.          |
| 33 . . . . .     | — I 400,26.         |
| 35 . . . . .     | — I 312,15.         |
|                  | 400,12.             |
| 36 . . . . .     | — I 400,15.         |
| 37 . . . . .     | — I 400,18.         |
| 38 . . . . .     | — I 400,20.         |
| 39 . . . . .     | — I 400,23.         |
| 49 . . . . .     | — I 349,14.         |
| 54-56. . . . .   | — III 291 (13).     |
| 61 . . . . .     | — III 73,4.         |
| 66 . . . . .     | — III 291 (29).     |
| 67 . . . . .     | — III 291 (32).     |
| 69 . . . . .     | — III 291 (27).     |
| 76-77. . . . .   | — III 367 (25).     |
| 79 . . . . .     | — III 442,1.        |
| 97 . . . . .     | — III 78 (17).      |
| 98 . . . . .     | III 169,14. 229,13. |
| 103 . . . . .    | Jât. I 314,11.      |
| 116 . . . . .    | — IV 490,27.        |
| 119-20. . . . .  | — I 231,5.          |
| 121 . . . . .    | — III 169,14.       |
| 125 . . . . .    | — III 203,15.       |
| 130 . . . . .    | — III 292 (3).      |
| 146 . . . . .    | — V 11,25.          |
| 151 . . . . .    | — V 483,15.         |
| 153-54. . . . .  | — I 76,23.          |
| 158 . . . . .    | — II 441,21.        |
|                  | — III 333,6.        |
| 168 . . . . .    | — III 268,7.        |
| 179-80. . . . .  | — I 79,23.          |
| 186-87. . . . .  | — II 313,18.        |
| 188-92. . . . .  | — I 97,11.          |

|                   |                         |
|-------------------|-------------------------|
| v. 200 . . . . .  | Jât. VI 54,27.          |
| 205 . . . . .     | — III 196,22.           |
| 285 . . . . .     | — I 183,16.             |
| 306 . . . . .     | — II 416,30.            |
| 325 . . . . .     | — III 243,16.           |
| 328-30. . . . .   | — III 488,16.           |
| 337 . . . . .     | — V 72,9.               |
| 363 . . . . .     | — II 350,17.            |
| 371 . . . . .     | — IV 422 <sup>2</sup> . |
| 394 . . . . .     | — I 481,28.             |
|                   | — III 85,13.            |
| page 90,3 . . . . | — IV 496,17.            |
| 95,23. . . . .    | — IV 60,5.              |
| 96,22. . . . .    | — III 157,12.           |
| 103 . . . . .     | — III 486.              |
| 108,7 . . . . .   | — III 488,16.           |
| 116 ff. . . . .   | — I 2.                  |
| 118,3 . . . . .   | — I 60,30.              |
| 126,29. . . . .   | — I 31,31.              |
|                   | IV 54,30. 496,13.       |
| 146,8 . . . . .   | — I 144,19.             |
| 146,25. . . . .   | — II 163,22.            |
| 147,12. . . . .   | — I 483,29.             |
| 148,11. . . . .   | — IV 158,22.            |
| 149,11. . . . .   | — III 539,11.           |
| 149,25. . . . .   | — II 241,9.             |
| 186 ff. . . . .   | — I 198.                |
| 211 ff. . . . .   | — IV 144.               |
| 215,24. . . . .   | — III 144,8.            |
| 215,28. . . . .   | — III 29,9.             |
| 216 . . . . .     | — I 133.                |
| 275,4. . . . .    | — II 97,5.              |
| 304 . . . . .     | — I 170.                |
| 317 ff. . . . .   | — II 164.               |
| 327 ff. . . . .   | — I 145.                |
| 329,27. . . . .   | — I 152,17.             |
|                   | — IV 43,13.             |
| [338 ff. . . . .  | — IV 187.]              |

|                               |                             |
|-------------------------------|-----------------------------|
| page 341,1 ... Jāt. IV 192,6. | II 318,24 ... Jāt. III 524. |
| 351 ff. ... — V 412.          | II 404. .... — IV 342.      |
| 369,6 ... — III 164,13.       | II 404,8 ... — IV 343.      |
| 404,1 ... — IV 320,19         | II 406,5 ... — IV 345.      |
| 415 ff. ... — I 418.          | II 408,14 ... — IV 349.     |
| — II 365.                     | II 412,4 ... — IV 39.       |
| 417,9 ... — II 369,16.        | II 429. .... — III 193.     |
| 417,23 ... — II 381,21.       | III 18. .... — III 397.     |
| 418 ff. ... — II 175.         | III 51. .... — V 33,17.     |
| 419 ... — II 178.             | III 58. .... — III 435.     |
| Dīpavaṃsa                     | III 90. .... — V 424, 428.  |
| page 26 ... — III 454.        | III 99,8 ... — IV 48,16.    |
| Jātaka                        | III 100. .... — III 193.    |
| (I 88. .... — VI 479).        | III 154. .... — IV 30.      |
| I 126. .... — I 170.          | III 208. .... — III 397.    |
| I 133. .... — IV 148.         | III 213. .... — III 388.    |
| I 160. .... — III 64.         | III 215. .... — III 390.    |
| I 241,29. .... — III 524      | III 238. .... — V 247.      |
| I 278. .... — II 206.         | III 412. .... — IV 422.     |
| — III 133.                    | III 454. .... — II 311.     |
| I 279,24. .... — I 31,15.     | III 463. .... — V 132.      |
| I 308. .... — II 234.         | III 469. .... — IV 401.     |
| I 369. .... — III 193.        | III 487,20. .... — III 490. |
| I 404. .... — II 181.         | IV 11,18. .... — IV 435.    |
| I 411. .... — II 179.         | IV 37. .... — V 247.        |
| I 480. .... — III 84.         | IV 41,26. .... — IV 48,16.  |
| I 495. .... — II 132.         | IV 111,25. .... — IV 422.   |
| — III 97.                     | IV 361,10. .... — VI 255.   |
| II 23. .... — II 314.         | IV 422. .... — V 123.       |
| II 74. .... — II 208.         | V 359,3 ... — V 338.        |
| II 125. .... — II 206.        | V 359,4 ... — IV, 132,35.   |
| II 132. .... — III 97.        | VI 99,9 ... — VI 202, 203.  |
| II 158. .... — III 133.       | VI 100,8 ... — VI 198.      |
| II 206. .... — II 125,10.     | Dasaratha-jātaka ed. by V.  |
| — III 133.                    | Fausboll                    |
| II 267. .... — III 197.       | p. 9 ... Jāt. III 98,22.    |
| II 282. .... — III 78.        | 30 ... — III 155.           |
| II 314,21. .... — II 23,25.   | 39 ... — I 126.             |

- Five Jātakas, ed. by V. Fausbell.  
 p. 1 ..... Jāt. II 101.  
 8 ..... — II 164.  
 12 ..... — III 25.  
 14 ..... — II 109.  
 16 ..... — II 175.  
 48 ..... — III 102.  
 51 ..... — III 51.  
 Ten Jātakas, ed. by V. Fausbell.  
 p. 1 ..... Jāt. II 1.  
 107 ..... — III 109.  
 111 ..... — IV 332.  
 Khuddaka-Pāṭha, ed. by  
 Childers.  
 p. 5 ..... Jāt. I 446.  
       — III 369 (13).  
 11 ..... — I 446.  
 14 ..... — II 414, 16.  
 Mahābhārata (Calc. edit.)  
 12,9917. 529. 6841 Jāt. VI 54, 27.  
 Mahāvamsa, by Upham.  
 3,301 ..... Jāt. I 454, 14.  
 Mahāvastu, ed. by Senart.  
 I p. 281 ..... Jāt. V 123, 15.  
       — VI 94, 20.  
 282 ..... — V 109, 2.  
 338 ..... — V 412.  
 366 ..... — IV 43, 15.  
 II p. 49 ..... — V 387, 12.  
 Majjhima-Nikāya, ed. by  
 Trenckner.  
 I p. 130, 28 ..... Jāt. V 210.  
 III 4 ..... — IV 482.  
 Milinda-pañha, ed. by  
 Trenckner.  
 p. 172 ..... Jāt. III 24, 1.  
 202 ..... — III 454.  
 220 ..... — III 32, 26.  
 230 ..... — III 354, 17.  
 p. 384 ..... Jāt. IV 14, 1.  
 402 ..... — IV 71, 24.  
 421 ..... — IV 496 (25).  
 422 ..... — IV 166, 1.  
 Petavatthu, ed. by Minayeff.  
 p. 23 ..... Jāt. VI 13, 22.  
 24 ..... — VI 13, 17.  
 Rāmāyana, ed. by Schlegel.  
 vol. II 63 ..... Jāt. VI 68.  
 Saṃyutta-Nikāya, ed. by Feer.  
 Vol. I p. 1 ..... Jāt. IV 476, 23.  
       — 2 ..... — IV 398, 6.  
       — 3 ..... — IV 487, 18.  
       — 7 ..... — VI 57, 25.  
       — 17 ... — V 483, 12.  
       — 18 ff. — IV 64, 9.  
       — 19, 3 . — VI 571, 17.  
       — 20-22 — III 472, 10.  
       — 31 ... — III 471, 20.  
       — 71 ... — V 483, 15.  
       — 204-5 — III 305, 16.  
 Sumaṅgala-Vilāsinī, ed. by  
 Rhys Davids & Carpenter.  
 Vol. I p. 155, 17 Jāt. V 140, 17.  
       — 156, 1 — V 65, 24.  
       — 177 . — VI 316, 13.  
                       20. 320, 15.  
       — 178 ... — VI 320.  
 Sutta-Nipāta, ed. by V.  
 Fausbell.  
 v. 44—45 ..... Jāt. III 488.  
 50 ..... — IV 313, 1.  
 98 ..... — IV 184, 15.  
 105 ..... — III 260.  
 124 ..... — IV 184, 15.  
 253-57 ..... — III 196, 10.  
 574 ..... — IV 151.  
 p. 45 ff. .... — IV 73.  
 173 ..... — V 413.



- Theragāthā, ed. by Oldenberg.  
p. 22. . . . . Jāt. IV 325,8.  
35. . . . . — IV 54,30.  
496,13.  
v. 969. . . . . — V 50,27.  
Therīgāthā ed. by Pischel.  
p. 126. . . . . Jāt. IV 320.  
Vinaya-piṭaka, ed. by Oldenberg.  
Vol. I p. 36. . . Jāt. VI 220,8.  
— 337. . . — III 486.  
— 349. . . — III 488,8.  
IV p. 204. . . — III 28-29.
- Aelian 16,11 . . . Jāt. I 20,34.  
d'Alwis, Buddhism.  
p. 11. . . . . Jāt. V 246.  
d'Alwis, Nirvāna.  
p. 121. . . . . Jāt. III 501,14.  
d'Alwis, Sidath Sangarawa.  
p. CVI . . . . . Jāt. IV 129, (2).  
CLX. . . . . — III 42,11.  
Bastian, Völker d. östl. Asien  
vol. II p. 233 . . Jāt. VI 30,20.  
Beal, Catena of Buddhist  
Scriptures.  
p. 5. . . . . Jāt. VI 479.  
Bibliotheca Indica  
vol. II p. 3; p. 128 Jāt. VI 54,27.  
Bigandet, Gaudama.  
p. 36. . . . . Jāt. VI 479.  
412. . . . . — VI 30,20.  
Feer, Journal Asiatique.  
1871 T. 18 p. 248 Jāt. VI 14,5.  
p. 269. 320 — VI 1.  
1874 T. IV p. 265 — III 139.  
1875 T. VI p. 260 — II 111.  
1875 T. VI p. 265 . J. II 429.  
III 193.  
— 282 . — I 248,11.  
— 295 . — II 60.  
1876 T. VIII p. 520 — I 126.  
Grimblot, Sept Suttas Pālies.  
p. 299 . . . . . Jāt. IV 26,20.  
309 . . . . . — III 234 (22).  
Sp. Hardy, Manual of Buddhism.  
p. 290-91 . . . . . Jāt. V 246.  
Hultzsch, ZDMG.  
vol. 40 p. 60 . . . Jāt. VI 95.  
Indian Antiquary  
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Minayeff, Grammaire Pālie.  
p. XXIV vs 24. Jāt. IV 320.  
p. XXVIII. . . . — III 108,16.  
Minayeff, Mél. As.  
T. VI p. 591. . . . Jāt. III 126.  
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1858 p. 265 . . . . Jāt. I 246.  
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Text Soc.  
1885 p. 62. . . . . Jāt. VI 95.

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J. P. T. S. 1888. . Jāt. V 246.
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p. 247. . . . . Jāt. VI 1.  
p. 257. . . . . — VI 479.
- Sacred Books of the East.  
Vol. I p. 300 . . Jāt. VI 30,20.
- Thiessen, Legende v. Kisā-  
gotamī.  
p. 41. . . . . Jāt. III 164,13.  
42 . . . . . — III 155.  
45 . . . . . — IV 61.
- Trenckner, Pāli Miscellany.  
p. 75. . . . . Jāt. III 513.
- Weber, Indische Studien.  
Vol. III p. 128. . Jāt. III 25.  
IV p. 387. . . — I 246.  
V p. 412. . . — V 412.  
V p. 415. . . — II 311.  
— III 454.
- Westergaard, Codices Orien-  
tales.  
I 34 . . . . . Jāt. IV 498.
- Zachariae, Die 16te Erzähl.  
d. Vetālap. Beitr. z. K. d.  
idg. Spr.  
Vol. IV p. 375 ff. . Jāt. V 209.  
214.

V.

ADDITIONS AND CORRECTIONS

to Index I.

Akatti, see: Akitti.

aggasāvaka, (cfr. Sāriputta-Moggallānā).

Aggi, (cfr. Jātaveda).

Ajjuna, Paṇḍurājaputto V 424,20. 426 (30. 31. 36.) 427 (15).

(— Kuṇālo sakunarājā (Bo.)).

Ajjuna, (sahassabāhu) rājā Kekarājadhāniyaṃ Mahimsakarattṭhe  
V 135,24\*. 143\*,12. 27. 145 (9). — VI 201,29\*. (cfr. Keka-  
kādhīpa).

Ajjuna-vatthu V 119 (15).

Aṭṭhakathā II 299 note<sup>24</sup>.

Aḍḍhakāsi, gaṇikā V 447 (23). (cfr. Vin. II 277).

Ānimaṇḍavya (Ānimaṇḍavya).

attitavatthu I 136,13. 375,2. 473,4. — II 212,14. 234,26.  
333,27. 429,18. etc.

Anāthapiṇḍika, (cfr. Mahānāthapiṇḍika.)

Anūpiya, nagaraṃ (Mallarattṭhe). (cfr. Dh. p. 139. Vin. II  
p. 180).

abhimāra-payojana, (cfr. III 97,14 (v. l.). Somaṅgalavilāsini  
I 152,6. 154,11.)

Amarādevī-paṇḍha, v. l. B Channapatha-paṇḍha. (cfr. VI 366,6).

Ayojjhana-nāgara, read: Ayojjha- (o: Ayojjhā).

Arindama, Kāsirājā (cfr. V 352,15\*).



Alāta, (cfr. Piṅgala).

Alinasattu, (cfr. Kampilla).

Avāriya-pitā (v. l. Āvāriya-).

Avici, (cfr. Mahā-avici).

Assaka<sup>2</sup>, (cfr. Aruṇarājā).

Ājañña-jātaka I 181—82.

Ānimaṇḍavya, see Animaṇḍavya.

Āditta-jātaka — Sucira-jāt. IV 360,24. — Sovira-jāt. IV 401,12.

Ālāra, add: V 175,31\*. — Videhaputto V 166\*,4. 16. Vedeha-  
putto V 167 (23).

Āvāriya, see: Avāriya.

Inda, sa-Inda-devā V 223,28\*. — sabbe Indakā devā V 276 (24).

— sa-Indakā IV 356,17. — VI 104,5.

isigili, read: Isigili.

Isisiṅga, (tāpaso).

Utta-thera, (cfr. Datta, Mantidatta).

Uttarāpathaka (adj.), II 31,1\*.

Udaya-jātaka, read: -jātaka.

Upacara, v. l. B Upavara, Uparivara.

Uprimaṇḍalaka, read: Uparimaṇḍalaka.

Ubbarī, devī Cālani-Brahmadattassa (— Nandā) VI 473\*,6. 18.  
475,19\*. (ubbarī — orodho VI 473 (11).)

Ussada-nirayā soḷasa III 473 (11).

Ekarāja-jātaka, cfr. Cariyā-piṭ. 351, read: III 13 v. 3.

Kakaṇṭaka-jātaka, — Kakaṇṭaka-paṇho, Mahāummagga-jātaka  
VI 347,6.

Kaccāyana<sup>2</sup> VI 327,17\*, read: 323,17\*.

Kammāsadamma, (cfr. Mahā-Kammāsadamma).

Kalyāṇi IV 422<sup>bis</sup> 11 (read: kalyāṇi (?), cfr. V 124,23\*).

Kāpilāni I 289,15.

Kāmāvacara-devā N 47,24.

Kāḷudāyin, (cfr. Udāyin).

Kupāla V 428 (31) (cfr. Garuḷa).

Kūṭāgārasālā I 504,6. — II 392,18.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kolita V 151,30.

Kosambakā, (cfr. III 486,9).

Kosiya-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (— Candakumāra-jāt. Cod. B).

khantivādi-tāpaso VI 257 (36).

Gaṇḍeyya (adj.) II 151\*,26. 27. 152,1\*.

Gaṇḍeyya, nāgarājā III 362 (10).

Gotama, isi (— Aṅgīraso G.) V 267,6\*, (cfr. Aṅgīrasa).

Gotama, brāhmaṇo (?) IV 371,11\*.

Gotama Buddha, add: (Gotamo, Gotamo Buddhō, Samaṇo Gotamo) II 262,11. 13. V 334,4. 7. 14—16. — Mahā-Gotama-Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,13. —  
dele: IV 371,11\*. V 144,1\*. 267,6\*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī.

Cittalatāvana N 52,19.

Cittasambhūta-jātaka, see: Citta-.

Cullatunḍila, (cfr. Tunḍila).

Cūḷajanaka-jātaka, (cfr. Mahā-janaka).

Cūḷani-Brahmadatta, (cfr. Pañcāla).

Cūḷabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapiṇḍikassa.

Channapatha-paṇha, (— Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatiṃsā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17\*. 390,22\*.

Tidiva IV 450,10\*. — V 14,20\*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra<sup>1</sup> (cfr. I 506,24\*).

dussasahassapaṭilābha-, read: (cfr. sātakasahassap-).

Devadattassa vadhāya parisakkanam, add: IV 444,7. — °assa

Sugatālayo II 162,8 read: 162,13.

devorahanam read: devorohanam.

Dhammaddhaja, (— Bodhisatto).

Dhūmakāri, (cfr. Vāsetṭha).

Nandavati, (dhītā Bodhisattassa) I 475,20\*. (Cod. B).

Nāgadīpa III 118,5\* read: 188,5\*.

paccuppanna-vatthu I 136,12. 480,13. 484,12. 487,4. 495,18.

— II 64,21\*. 212,13. 234,26. 359,4. 382,3. 410,1. 429,18.

440,6. 443,3. — III 8,17. 13,11. 115,11. 232,21. 238,3.

314,17. 317,5. 341,21. 351,24. — IV 1,4. 45,2\*. 90,2. etc.

paccekabuddho V 245,15\* read: 249,15\*.

Paṇḍukambalasilāsana III 53,9\*.

Pāli, add: Pālinayena IV 338 (16). — V 258,17\*. Ekanipāta-  
pāli I 345 (15).

Purindada V 260\*, 5. 7.

Bahubhāni-jātaka, (— Kacchapa-jāt. (215)) II 178\*. (cfr.  
Dhp. p. 419).

Belatṭhiputta, see: Sañjaya.

Bodhisatta, p. 105 l. 7 add: Bhaggavo, paribbājako (408).

Brahman, sa-Brahmakā (devā) V 223,28\*.

Mahosadha-jātaka, (— Mahā-ammagga-jāt. Cod. B).

Mahāsutasoma-jātaka, — Sutasoma-jāt. V 460,15\*. (Cod. B).

Mūgapakkha-jātaka N 46,25. (— Cariyā-piṭaka III 6. v. 18.)

Vidhurapaṇḍita-jātaka, — Puṇṇaka-jātaka IV 14,24. 182,19\*.

Vimaṃsanakhaṇḍa, Mūgapakkha-jātaka VI 9,24. (Cod. B).

Sabbasaṃbhāraka-paṇha (cfr. VI 336 (16).)

Sammodamāna-jātaka dele: V 97,9.

Sutasoma-jātaka, see: Mahāsutasoma-jāt.

Sundarinandā, (dhītā Bodhisattassa) I 475,20\*. (Cod. B).

Hemavataka IV 374,4.



## CORRECTIONS AND ADDITIONS.

- Vol. V. 202,4 fr. bottom read so all  
 332,22 read patitthāsi  
 333,13 — balavā vedanā  
 334,18 — Buddha-
- Vol. VI. 9,24 add after so. Vīmaṇsanakhaṇḍo.  
 48,17 read gāmanīyehi  
 52,2 — gāma-  
 73,7 — mayham for mayam in all three MSS.  
 81,17 — abharī  
 81,18 — bharjesante  
 111,17 — gīvāya  
 145,25 — manasam  
 158,22 — vīmaṇṣeṣsāmi nam  
 164,23 — -putto mama dhītā  
 165,23 — Virūpakka-  
 165,24 — Virūpakkhe  
 324,2 — Inda-  
 359,31 — Nittihitā  
 556,16 — abhidhāvimsū  
 594,34 add to after seems

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